

JAMES Earl of DERBY.



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THE VINTASKING

the Masse-Priest,

WITH A DWE AND DL ligent examination of their holy Sacrifice.

By C. . .

SHEWING HOW THEY PARTAKE with all the ancient Heretiques, in their pro
fane, impious, and Idelatrous worship.



LONDON,
Printed for RICHARD WHITTAKER, and
are to be fold at his shop in Pauls Church
yard, at the Kings head.

1624

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TO THE RIGHT NOBLE, AND TRVELY Religious, IAMES Lord STRANGE, Heireto the Right Honorable WILLIAM Earle of Darby: I. L. wilberh encrease of bleffings Internall, Externall, ly offermentier or of Mooralls dalboit this renow-

RIGHT HONORABLE:

CPC Cos the God of Nature bath Decked that Great Manthe World with divers ornaments, it being in nobing more admirable then in variety; so bath the same God inriched that little World Man, with sundry endownents, be being in nothing more profitable. to the Church, then in Diversity: For to some he hath given to be Apostles, to others to Ephel 4.17,12 be Prophets; to others to be Teachers; and all this for the gathering together of the Saints, for the workes of the Ministry, for the building up of the body of Christ. So

The Epiftle Dedicatory.

that wherein one is Detective, another is Excellent, that the Church of Christ may bee perfeetly instructed in all things, by the mutual labours of each fellow member.

Hence it comesto passe that some men abound with variety of Tongues; others with interpretation of Languages, some with the moothnes of Doctrine, and others are acquainted with the knotty study of Polemicall Theologie: there being nothing commodious for that Mysticall body of Christ, which cannot be supplied by one member or other. And albeit this renowned Kingdome of great Britaine flowes with multitudes of most pregnant wits, (as once did Canaan with Milke and Hony) who are farre more powerfully able to buckle with our Adver-(aries; then my selfe; yet beeing consident in the Almighty) I have with little David aduentured to encounter with this great Philistim of Gath, the Romish Mate, hoping mylabours (albeit populished with Eligancy of stile) [ball not bee altogether vnprofitable to the Ephel Lites Church. The infolency of the Roman Foxes, (asinall places of this Land, so more especially) inthoje parts, where your Honor hath Command and Mansion, and my selfe Re-

The Episte Dedicatory.

sidence and Imployment, bath forced meto the search of this subject. The setting of weaks, and confirmation of sound Protestants, bath pressed it to the Presse. The bonds of Respect and Duty, wherein I am obliged conto your Honor, bind both my selfe, and it conto your Noble Selfe; sunto whose Patronage I Commend it, and sunder whose Name I committe to the mide World.

The Moriues that induce me to Dedicate this small Treatise to your Hongrare are in facilities

First the Externall Nobility of your Birth, being to Noble a Branch , equally springing from two Illustrious Stems & Seconding the Internall Nobility of your Graces manifested by your so fincere affection to Religion whenein with Timothy, your Honour bath beene instructed from your Child-hood, and to the true Protessours whereof, your Lordship hath vouchsafed alwayes a gracious countenance. Thirdly, your purpose to visite other Kingdomes abroad; where doubtleffe occasion will be offered runto your Lordship, to maintaine that Truth wherein you have beene bred, and to oppose that Falshood which you cannot but detest. Where ore I presument to preferre this part of my Audies

The Epiftle Dedicatory.

sthat it might remaine with your Honor as an Antidote against the Poyson of Popery, and Infection of the Romish Locusts. Lastly, that hereby I might render conto your Honor some testimonie of thankfulnesse, for those manie condeserved Fauours, which Your Lordship hath beene pleased to conferre copponeme; that as I remaine bound conto Your Honor for ever: So heereby I might free my selfe from the staine of Ingratitude.

Accept therefore, (I most bumbly befeech your Honor) this pleadge of his president thankfulnesse, who shall continually pray to God to blesse your Lordshippe with aboundance of Honor, Wealth, Grace, Prosperity in this World, and the full Fruition of Eternall Glory in the

Worldto come,

Your Honours in all

service to be Commanded.

IOHN LEVVIS



To the Christian Reader.

Hristian Reader, the audacious and frequent pra. Elife of the Malle-Priests, in offering their blafphenious Sacrifice; with the onsufferable impudeneyof the Romish Lairy, both in conference to instifie, and by presence to communicate therein; (more especially in our Northerne parts, where I am Resideot) bath constrainied me to wade into this abstrafe Mystery not intending to make it the world's common object; (as my appeare by the file,) but rather to furnish my felfe with Defensive and Offensiue armour; matter of answer and opposition in case of encounter. What intention had vowed mine owne, intreaty of Friends, and defire of the Common good, hath made thine. If thou know the Author, censure not his youth (feeing the scantinesse of yeares is supplied by the largnesse of Industry) but if thou finde any fruite worth methy Prayers. The foliatry of the matter 1 hope, thou canst not impeach; the plainnesse view in Penning, with the Faults escaped in Printing, I hope thou will winke at Indge me

Thine in any Christian service:



In Blasphemiam Sacrificorum.

Priests make Christ, Body, and Soule, you must not doubt,
They ease, drinke, box him up, and beare about:
One s too little; Bread and Wine.
Hold him severall; so we dine,
Thou with thy Christ, I with mine.

Is thy mouth the Virgins Wombe? Is bread her Seede?

Are thy words the Holy Ghost? Is this our Creede?

Oh presumptuous undertaker!

Neuer Cake could make a Baket,

Tes the Priest can make his Maker.

What's become of all those Christs the Priests have made?

Do those hoasts of Hosts abide? or doe they fade?

One Christ abides, but all those site;

One Christ lines, but all those die;

One is true, the rost a lie.

the inary Christian femices

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MELCHIZEDECHS

ther as being of all the Squeinn An be made the north; in whom alone the Squeinn maietly of the lather

is to be contemplated, who fallameth all things by his mightle ward, each cecato obeying his command

The eternall Priesthood and ni missed Sufficient Sacrifice of Christonines 201

sardise Author 1 . or adal the ground worke

But he having offred one Sacrifice for finne, humb for ever at the right hand of God.

seladfaid.But because the lewestell He Authour of this Epiftle weiting vnto the beleeuing Iewes argument of which had received the do- this Epiftle. chine of Christ, intends not to perfuade them that lefus was the Messiah foretolde by the Prophets to bee the Saujour of the world, for of this they were already fatisfied: but his scope and intent is rather more fully to informe them concerning the offices of chrift, which

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Chap. 1. 1.1.2.

Ver£ 2. 2.

Verl 3

Yesle #

The difference between Christ and

he produes largely and exactly to be three : Prophe ticall, Kingly, and Prieftly. Thefe hee layes downe generally in the three first verses of this Epistle. For first hee shewes that whereas the Lord had spoken obscurely and embratically by his Prophers rouching the christ, yet now hee spake personally by his Sonne, who was the Mefsiah himselfe and the great Prophet of his Church. Secondly, he shewes that less was our Lord and King appointed by his father as beire of all things, by whom be made the world; in whom alone the glorie and maiefty of the father is to be contemplated, who sustaineth all things by his mightie word, each creature obeying his command. Thirdly, that the same lefus the sonne of God was the Priest which offered that all-sufficient sacrifice for remission of the sinnes of all that believe in him.

Thus the Authour having layd the ground worke of his subsequent matter doth in the sequell of the Epistle polish every particular part with sundry arguments, still building upon that soundation which he had laid. But because the Iewes thought it strange that the Gospell should take place, and be preserved before the Law, therefore the Authour siss declares the excellency of tesu Christ shewing him to be not onely man but God, sarre aboue all Angells, and consequently worthy of a great deale more honour then Moses.

Hauing handled his Propheticall and Regall offices, hee comes in the fourteenth verse of the fourth chapter to his Reiestly office; and comparing him with Aaron, layes downe diners differences be-

tweene

tweene Christ and Asron; who differed:

First in person, the one being onely man, theo-

ther as well God as man.

Secondly in qualitie, the one being sinnefull, offered facrifice, not onely for others but for himfelfe also; the other being Choris bamarties, without sinne offered bimfelfe for vs.

Thirdly in order; the one being of the Leuiticall order; the other after the order of Melchifedech; and confequently the one was temporarie; the other e-

Fourthly in the manner of facrificing; Aeron of fered the blood of bealts, but Christ offer himfelfe,

yea his owne blood.

Fiftly in efficacie; the facrifices of Auren being in chemselves of no vertue, not able to cleanse finne: but the sacrifice of Christ was effectuall purging all beleeners from all their finnes.

Sixthly in the reiteration; for Auren and his fons were bound to reiterate their facrifices enery day:

Christ offered once for all.

Small thousa

Seauenthly, Auron entred into an earthly tabernacle without the people, but Chriff into a heavenly with all his faithfull members.

Then the Apostle shewes what Analogie and proportion there was betweene the Priest-hood of

Christ, and that of Aaron; which agreed.

First in election, for as the Leuiticall Priests were elected to their office: so was Christ ordained of his Father.

Secondly, they did offer facrifice with blood, fo did chrift, by hant of only by the Thirdly,

The agree-Christ and

Thirdly, they did it in behalfe of the people, for did christ.

Fourthly, they prayed for the people, so did christ.

Lastly, they entred into the Sanctum Sanctorum,

Holy of Holyes; fo did Christ.

The Authour in the ninth chapter having com pared the carnall rives with the fpirituall; the carthly Tabernacle which was corruptible; with the glorious tabernacle of christs humane hature which was and is incorruptible; the blood of beafts with the blood of christ; shewing that these were but the shadowes, whereof christ was the substance, in whom we inioy all things spiritually, and by whose blood al things are fanctified vnto vs in this chapter he shewes the insufficiencie of the Leuiticall oblations to be imployed by their frequent reiteration, and the perfection of christs facrifice by the fingles act: wherefore the Hebrewes should not tell in the Leuiticall facrifices, which being types of chrift had their perfection in him, who baning offered one facrifice for sinne, fitteth for ener at the right hand of God.

The text divi-

Christ end

This text doth divide it felfe into two parts.

Then the Apostlethewes snegAnAZ

portion there was betweene the big hood of

Christ, and that of Across WandinA zith

The Agent in this relatine pronoune, Autos, He.
His Actions are two. The first done and past. The
second present and in doing. The first hee offered one
service for since; where we have.

First the subiect of his action, He offered a secrifice.

Secondly,

The Prie sthood and facrifice of Christ.

Secondly, the lingularide of this flibitet. One fa-

Thirdly, the end of both; for finne.

His recondaction is expressed by three predica-

Situs. His gesture He fitteth.

Whi, His place, at the right hand of God.

Quando. His time, flow long, or ever.

In the first is intimated his Maiestie, in that hee

bund their sett in sing State Price according 1600 90

-s vol distril sad tally of Shiriffs and brish Sith of the country as he was both God and mass

In the first action you have christ in the state of humidiation. In the second in the state of exaltation. In the first hie is dying for some; in the second try-maphing over since. And first of the first, the having offered one sacrifice for since.

In the handling of which words this Method shall

be observed.

First I shall show who was the Priest that offered. Secondly, what was the facrifice which was offered. Thirdly, the scope and end whereunto it was directed.

one with the Father, Creatour of all things, and by whom all things doe substilt, King of Kings, Lord of Lords, a perfect man without sinne, full of grace and truth. He it was that tooke vpon him this function to be a Priest, and to offer an all-sufficient sacrifice to explate for the sinnes of the elect. And herein did Christ segmentation with the segment of the cleet. And herein did Christ segmentation did the segmentation of the cleet.

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Christ both

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Prices pur.

Christ both Pricft and (acrifice

in that they were onely the persons offering facrifice. and not the facrifice it felfe; but Chrift was both the Priest and Sacrifice: for there could no sufficient facrifice bee found for the finne of man, but onely Christ; and none worthy to offer the sonne of God. but onely himselfe.

But seeing Christ in the vnitie of his person had entertained a dualitie of natures, confifting of Deitie

Whether the Priestly office of Christ belong vn-

and Humanitie, hence arifes a question.

Heb.9.14

to his Godhead or to his manhood, or to both? The answer is, that Christ is this Priest according to nei-

ther nature separately or divided, but according to both natures iountly, as he was both God and man. See this confirmed, How much more shall the blood of

Christ who by the eternall spirit, offered himselfe to God, purge our consciences from dead works to serue the

lining God. By which eternall spirit we are to vnder-Stand his eternall Godbead, concurring with his man-

hood to make him a perfect Prieft.

Wby Christ Pricft was to be God end

Thereasons why the Priestly office of Christ did require that he should be both God and man are these. First as he was a Priest, so was he to be a Mediatour; but he could not be a Mediatour except he were God and man; for Opera Christi Mediatoris funt Theandrica : The workes of Christ which concerne his Mediatour-

(bip proceede from both natures.

Heb. 7.3.

Polan Synt.

Secondly, because he was to be a Priest after the order of Melchisedech, so that he must bee aparor and ameter, without father, without mother, as Melchisedecb was. Now he was not without father but as hee was man, nor without mother but as he was God.

Thirdly.

hes dated

and tank

Thirdly, because hee must be both God and man that reconciled in one God vnto man, and man vnto God.

Lastly, because no creature could satisfie Gods inflice but onely God, none ought but onely man;
wherefore the Godhead of Christ did give unto his
manhood efficacie and merit to deserve at Gods
hands remission of our sinnes; for the manhood of it
selse without the Godhead hath no vertue or efficacie to be meritorious; So it appeares that Christ lesus was the High Priest for his elect, according to
both natures:

Concerning the Priesthood of Christ there are

three things observable.

First, that albeit Christ was a Priest, yet he did not arise out of the Priestly stocke of Maron, he was not of the tribe of Lewi, but of the Princely stocke of David, being borne of the tribe of Indah, and that for these two reasons.

First, to show that hee was not a Priest after the order of Aeren, but of a new order differing from the Leuiticall as the Ami-type from the Type, the

true Priesthood from the figuratiue.

Secondly, he arose of the Regall tribe of Iudah, that so like Melchisedech hee might bee not onely a Priest but a King. Yet notwithstanding in the priest-hood of Auron there were many resemblances of Christs Priesthood 1. In that the high Priest was annoynted with oyle, so was Christ spiritually: God even the God hath annointed thee with the oyle of gladwesses above the fellowes. 2. In the sumptuous apparaical which the high Priest put on: a type of the rich and

Why Christ
did not arise
out of the
Priestly stocke
of Auron.

Proceedings of the court of the

Christophic

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Lorilla 9

Pfal 45.7

and glerious robe of Guries rightcompencia. In the speciall parts of the high Priests attire; as the E phod, the shoulders whereof had two Onix stones whereon were engraven the names of the twelve tribes; to represent Christs carrying all the elect on his shoulders; supporting them in this life against the world, the flesh, and the divell. Next the brest. plate of judgement wherin were let twelve fromes had uing engrauen on them the names of the 12. tribes of Ifrael; and with these did he appeare before God in the Sanctuarie; representing thereby that Lefus our High Priest being in his heavenly Sanctuarie, beares in memorie all the elect before God; and vpon this ground the Church in the Canticles prayes that the might bee fee as a feale upon his beart, and as feale upon his arme. Then the Wrim and Thummim; the Erft whereof fignifies Lights, the fecond Perfections; representing in Christ. 1. The light of wifedome, for in him are hid all the treasures of wifedome and knowledge. 2. His perfection, wherein he excelleth all creatures. Laftly, the Priest had a plate on his force head whereon was engrauen Holineffe to Ichonah, representing the holines of Christ wherewith he doth appeare before his father for the redemption of his people. that fo like Melchifelich heernighe hee ne

Christs prichthoed how eternall Pfal.110.4.

bne

Cans. 8:6.

Colary

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In the second place we are to observe the eternity of Christs Priesthood; for it is saide, Thouart Priest for ever after the order of Melbisedech. Now the Priesthood of Christ is said to bee eternall, not that Christ shall for ener offer facrifice for the sinnes of his people; but that the vertue and efficacie of his facrifice doth extend it felfe vnto eternity in the

faluation

faluation of all beleeuers: in that by the merit of this oblation of his death and passion hee hath purchafed for all his members eternall glorie. So that the eternitie of Christs Priesthood consists not in the continuation of his Sacerdotall acts, but in the eternall effect of his facrifice vpon the elect. For when Christ shall at the last day judge the world, and shall inuest the soules and bodies of all his Saints with glory and immortalitie, then shall cease the Propheticall, and Prieftly offices of Christ, and onely his Regall or Kingly office shall remaine: for the Saints in glorie shall have perfect knowledge, and shall need no information from him as a Prophet; nor shall neede the facrifice or intercession of Christas a Priest, but shall yeeld all obedience in thought, word, and deede vnto him as their King.

Queft. But how can the facrifice of Christ beeing (but finite and temporarie) be of infinite and eter-

pall merit ?

Anf. Thead of Christ vpon the orosse, offering. himselfe a facrifice for the finnes of his Saints was a finite act, and temporarie, lasting but some certaine houres, and so consequently could not be of it selfe of infinite and eternal vertue: but if we confider that with his manhood there was inseparably vnited his Godhead which was of eternall and infinite efficacie; and Christs sacrifice was accepted of his father, not Math 3 17 onely as the facrifice of the fonne of man, but also as the facrifice of the Sonne of God bis onely begotten Son, then we must needes confesse the sacrifice of Christ to be of infinite and eternall merit. Here then is the folution of this doubt. Albeit the Manhood of Christ onely

Selan Syst.

A. Lating

onely was the facrifice for our finnes which did fatisfiz Gods wrath, yet the Manhood of Christ alone
was not sufficient: for the Dietie must concurre
(though not in suffering) yet in giuing vertue, power,
and esticacie to merite eternall life at the hands of
God.

Thirdly, wee are to observe the parts of Christs

Priesthood which are two.

1.Cor.6.20. & 7.13. 2.Col.20.21. 2.Cor.5.18,19, First, Satisfaction or Expiation for our sinnes, whereby Christ hath payd the price for our iniquities, and hath given himselse an all-sufficient ransome for vs. From which satisfaction ariseth our reconciliation whereby God is well pleased with vs in his Sonne, and wee in Christ are made the Sonnes of God.

Rom. 8.34.

Secondly, Intercession, and that consists of two

things.

Mcb.9.24

First, in that he makes request for vs before his father, not that he doth kneele before him to pray for
vs, but that hee doth continually and incessantly appeare before him by the merit of his righteousnesse
making intercession for vs: for as Christ did vnite his
eternall righteousnesse vnto his humane nature at his
birth, and continued it vntill his death; so his humane nature endued with perfect righteousnesse appeares before God the Father in heaven after an ineffable manner making request for vs.

Secondly, in that hee doth offer our prayers and thanks givings to God, making them acceptable in himselfe, Christ is that Angell spoken of by S. John, The golden alter is his Godhead, signifying Purity and Merit, his incense is his righteous nelse, which becing

Reu. 8.3.4. Polan. Synt. Ephel. 5.20

an offering of a sweet smelling sauour in the nostrills of his Father, makes the prayers of the Saints ac-

ceptable to the father.

These things being thus made plaine touching the Priesthood of Christ; the Thesis or point of Doctrine followes, That there never was, nor ever shall be any Priest that could or shall hereafter offer a perfect satisfactorie sacrifice for the sinnes of the redeemed but onely Christ lesus the son of God. For it any creatures could have farisfied for the fin of man, and reconciled him vnto God, he would neuer haue laye fo heavy a burthen vpon his onely Son, as to endure the shame of cursed lewes, and (which was tenne thousand times more) the infinite wrath of his heavenly Father for the transgressions of mankind. And indeede Christ onely was sufficient for this office if we consider these particulars.

First, he that was to offer such a facrifice must bee God and man, after the order of Melchizedech, without father, without mother; which should be King of salem, and authour of eternall peace; who was fo

but onely Christ?

Secondly, heethat offered fuch a facrifice was of no lesse worth, merit, and dignity with God then the facrifice it felfe; feeing (as Irenew speakes) The facrifice receives its efficacy and value from the Priest that offers it was week

Wherefore the facrifice that was offered for the finnes of man, beeing of infinite worth and excellencie, according as the sinne of man was of infinite deformitie, and deserved infinite punishment; so must the Priest likewise bee of infinite desert at the hands

Doctrine.

Reaf. 2.

Mich 23 50

A. Days

of God that must offer so great a facrifice. Hereupon it followes that the humane nature of Christ beeing perfectly holy of it felfe, yet not infinitely holy, could neuer haue beene a sufficient sacrifice for our sinnes, had not the Dietie beene vnited to it, fo to make him an infinite Priest, that hee might give infinite merite and efficacie to his oblation. But a creature of infinit defert could not be found. Not Angels who are finite in being, and whose holinesse is but derived from God, his Sanctitie being the fountaine and theirs the freames. Not man for he had corrupted his wayes. and was become abhominable, and had neede of a Mediatour to stand betweene God and him felle None therefor was sufficient for this function, none worthy of this Priesthood but Christ refusthe some of Godos ow it self or this office if we to to Godos

Differences
betweene afa;
erifice auda
Sacrament.
Zanch in 5 cap.
ad Ephel.

Gen 4

Heb. 19.3.

Wa 1.11:

By the ground of this reason, wee may observe a maine difference betweene a Sacrifice and a Sacrament; a Sacrament doth not receive it efficacie and vertue from the minister, but may be administred ef fectually to a beleener, albeit it be by a wicked Minifter; but a facrifice is either accepted or reieded for the worthinesse or vinworthinesse of the person offering. As appeares enidently in Cain and Abel, their facrifices both sufficient for matter, but God imbrad ced Abels, because he offered with a righteous heart. and abhominated Cains, because he was wicked. The people of Ifrael and Indah because meir hand was full of blood, and their hearts full of impietie, therefore were there facrifices an abhomination vnto the Lord? and for their wickednes did the Lord detel his owne ordinances, prolish entrained data eligibility and delicit

The third reason why Christ oudly is that Priest who can offer a perfect propitiatorie facrifice for the finnes of mankind, is because he that offered that oblation was to have neither archen emeron, nor moeste los, beginning of dayes more ind of life; but what eneas ture is there which was not framed in time by the God of eternity; feeing in the keginning God made the Gents. beauen and the earth and all things therein, where then shall we find any Priest to parallell eternity, but onely Christ tefus the Sonne of God. The State of Sonne of God.

Fourthly, there was and is but one Mediatour betweene God and man, which was the office of the Prieft, but this Mediatour is onely Christ tefeu. For albeit there bee appointed ministers of Gods holy word to prefent the prayers of the faithfull before God, and to impetrate for them, yet this is not for the worthinesse of their owne persons and in their owner ames, but in the name and for the worthingle of Christido they make request for the whole Church of Christ. And to this purpose Saint Augustinewritethin these words, if the Apostle had fand, These chings bene I written onto you, that you foodld not fing nian, lib. z.ca &. but if any man finne you have me for a Mediatour, and I by my prayer obtains pardon for your finnes (45 Parmer man placestathe Bifbop so be a Mediatour betweene God and the people) what good or faithfull Christian could while him, who would behold him as the Apofite of Christ, and not rather as Antichrist? By which words of Saint Augustine, it appeares to be a point of Antichristianismelto place any creature as a Mediatour betweene God and man ; but onely hee who was both God and man Chirit Lefus la and vieno ou sen onem, Fiftly,

daidw

Heb.7-3.

Contra Parme-

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Heb. 7. 14 000

I Fiftly and laftly there is but one that could offer this Sacrifice, because as the Priesthood was peculiar to Christ alone, so the act of offering this sacrifice according to the order of that Priefthood did properly and personally appearaine to Christ New Christ had fuch a Priesthood asno creature was capable of and therefore the Apostle cals it aparabaton ierosunen, fuch a priesthood as could not passe from him to any other creature, no not to the father or the holy Ghoft; therefore was it translated from Aarons order to Christ, where it resteth, and from whom it cannot be translated or removued by succession, or any or ther wayes; and feeing he hath translated the Leniticall Priesthood, and bound it to his owne perlon, hee hath thereby made the new Testament vnalterable, and his priefthood vnchangeable. Wherefore seeing there is but one onely that is God and man, after the order of Melchisedech, without father, without mother, king of Salem and Prince of Peace. Seeing there is but one that is of equal dignitie, with this all-sufficient facrifice. Seeing there is but one that bath neyther beginning nor end of dayes. Seeing there is but one Mediatour betweene God and man. And feeing the priesthood was tyed to one particular person, and all these agree onely vnto Christ; it followes therefore that there is but one onely priest who was worthic and able to offer this perfect latisfactorie facrifice; and that was Jefus Chrift.

The first vse of this point is for confutation of the doctrine of the Church of Rome s for you have heard that Christ is Priest not according to his hus mane nature onely but also according to his dinine, VIII T

which

Men.

which the papifts veterly deny; making him to bee a priest onely as he was man; but alrogether vniustly; for in the office of priesthood there are two things necessarie. Ministerie and Authoritie. In respect of the Ministeriall part Christ performed that office as man; but in respect of Authoritie of entring into the Haly of Holyes, and prefenting vs before God and reconciling us unto him, which was the principall part of his priesthood, he did performe it as the Sonne of God; as the second person in the Trinitie, co-worker with the Father in the creation of the world: wherefore that he might be a priest able and worthy to make utsomement with God he was God; that his reconcilia. tion might extend to men, he was man; and fo being God and man he is a perfect mediatour between God and many and an high Priest for over after the order of Melchizedech. booth Thimo Harts to

But the Papifts hold Christ to bee a Priest onely in Object. his humane nature, because they thinks that onely in his humane nature he was annoynted birg mounding

I answer, that if this annoynting be onely taken for the collation of the gifts and graces of the Spirit; it is true, onely the humane nature of Christ was annointed. But by this annointing is also understood the ordaining of Christ to be the Mediatour and Samour of the world, and in this lenge not onely his humane nature but also his divine was annoynted to this end. For the humans hature of Christ about it was price land fpodesse, yet could it seus have wrought our redemption without the affiltance of his Godhead, for as he was many to he was borne, hee fafled, he fuffered, heldyed, but to sife from the grane, whiche

Fulke on the . Hcb ver.6.

V/6 2.

Heb. 7. 14

Piftly and laftly there is but one that could offer this Sacrifice, because as the Priesthood was peculiar to Christ alone, so the act of offering this factifice according to the order of that Priesthood did proper ly and personally appearaine to Christ. New Christ had fuch a Priesthood as no creature was capable of, and therefore the Apostle cals it aparabaton ierosunen, fuch a priesthood as could not paffe from him to any other creature, no not to the father or the holy Ghoft; therefore was it translated from Aarons order to Christ, where it resteth, and from whom it cannot be translated or remooued by succession, or any other wayes; and feeing he hath translated the Leuiticall Priesthood, and bound it to his owne person, hee hath thereby made the new Testament vnalterable, and his priesthood vnchangeable. Wherefore seeing there is but one onely that is God and man, after the order of Melchisedech, without father, without mother, king of Salem and Prince of Peace. Seeing there is but one that is of equal dignitie, with this all-fufficient facrifice. Seeing there is but one that bath neyther beginning nor end of dayes. Seeing there is but one Mediatour betweene God and man. And feeing the priesthood was tyed to one particular person, and all these agree onely vnto Christ; it followes therefore that there is but one onely priest who was worthic and able to offer this perfect latisfactorie facrifice; and that was lefus Chrift. Anniham and and and a bas

The first vse of this point is for confutation of the doctrine of the Church of Rome ; for you have heard that Christ is Priest not according to his hus mane nature onely but also according to his dinine, VIII T

which

Men.

which the papifts veterly deny; making him to bee a priest onely as he was man; but alrogether vniustly; for in the office of priesthood there are two things necessarie. Ministerie and Authoritie. In respect of the Ministeriall part Christ performed that office as man; but in respect of Authoritie of entring into the Haly of Holyes, and prefenting vs before God and reconciling us unto him, which was the principall part of his priesthood, he did performe it as the Sonne of God; as the fecond person in the Trinitie, co-worker with the Father in the creation of the world; wherefore that he might be a priest able and worthy to make utsomement with God he was God; that his reconcilia. tion might extend to men, he was man; and fo being God and man he is a perfect mediatour between God and man ; and an high Priest for ever after the order of Melchizedech. book night of thim of the

But the Papifts hold Christ to bee a Priest onely in Object. his humanemature, because they thinks that onely in his humane nature he was annoynted air a mound

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whiche

Fulke on the . Hcb ver.6.

V/6 2.

to ascend into heaven, to reconcile vs to God, this he could not doebut by the power, might, and essicated of his Godhead. And to this purpose are the words of Bernard, Singula sliim opera and hanc fine it. lam necesse est pertinere naturam: ad hanc scelecet mileria, ad them pertinet potestas. All the workes of Christ due appertaint either to one nature or other; to the humane nature belongs his miserie; to his dinine nature his power.

Divers authorities of the Fathers are alleadged by the Rhemists for the proouing of their opinion, which you shall find sufficiently answered by learned Pulke upon the fift chapter of the Hebrewes, werf. 6.

Secondly, seeing Christ onely is that Prich that can offer an al-sufficient sacrifice for the sinnes of his elect, this then demonstrateth the facrilegious blafphemie of the Romish Priesthood, that they dare prefume to arrogate that office to themselves, which is onely peculiar to Tefus Christ How dare such presumptuous priests once vndertake to offer a sacrifice for the sinnes of the quicke and the dead, seeing the offering of that facrifice caused the Sonne of God to freat clods of water and blood, to endure the infinite wrath of his infinite father, and had he not beene corroborated by the dictie, his body had beene vanquiflied by death, and captinated by the power of the grave; if the Sonne of God could not do it but with fo much difficulties proud are the formes of Bettat the Priests of Rome, who seeme to doe it with such facilitie. But I would argue Socratically with them by demanding fome questions and served and pending

7. First, he that was to offer this facrifice was to

Vfc 2.

Heb. 10.1,

be God and manowithout, finne r I demaund whether any of them be God and man ; if not then they can's not offer this fatisfactorie facrifice, neither are they after the order of melchizedech. If they fay that enery one of their priests is God and man, oh how doe they blasphemes how doe they preclaime themselves of the spawne of Antichrist? who takes upon him to be God, and exalts himselfe about all that are 2. Thes. 2.4. called Gods and O but to storal

ii 2. Secondly, the Angell told Daniell, Dan, 9. that Christ should take away sinne by his factifice, and the holy Apostle sayes, christ offered himselfe, an oblation and facrifice to God of a fiveet smelling favour. So that this factifice could be offered of none but Christ. Are they formany Christian mortganion again stamenul

Thirdly, there was but one high Priest at once among the lewes, to fignific that there was but one high Priest that could take away our sinnes by offering a fatisfactory factifice. But are not they innumeable and endoon and the dol

4. Fourthly, hee that offered this facrifice was to be of no leffe dignitie and worth then the facrifice it felfe, feeing a facrifice is accepted for his fake that offers it. But dares the masse priest say he is himselfe of equall dignitie with the facrifice he offers; or that it is accepted for his fake? No not for his cares.

Laftly the facrifice that the Priest offers in the masse, either is the same that Christ offered or another; if it be another, then it is not propitiatory, seeing the true fatisfactory facrifice was but one according to the text, baning offered one facrifice. If it be the same, why then doe they make the facrifice of Christ imperfect

Heb.10.1.

and weake by their lo often reiteration; yea, why doe they make the Scripture falle which loyes, Howing offered one facrifice once for all. And as the Leuiticall facrifices being so frequently repeated did show that they were in themselves imperfect, and tould never make the commers hereunto perfect, so doth the often repetition of the sacrifice of Christargue the imbedility thereof.

obiect. But the factors of the Church of Rome will say, that Christ may have deputies on earth in his stead to offer facrisice and raves also blood find?

Christ is not bound to offer any more sacrifice at all a for the oblation of himselfe vpon the crosses did confirmmate mans redemption, and put an end vnto, all typical sacrifices of the law, and to his sacrifice which he was to offer for mans reconciliation? wherefore seeing Christ is not to offer any more sacrifice, what needes he a deputie to offer factifices, what needs there of a substitute?

2. I answer by the way of admission; les ve grant that Christ is yet to defensacrifice, or to continue his begunne facrifice, which is most error cons. Yet we must consider Christ two wayes. i. as God b les as Mediatour. As hee is God with the Father, and the holy Ghost, he hath kings and Magistrates to be his deputies on earth, therefore they are realled Elaborate Gods. But as he is a Mediatour he hath neither deputie nor vicegerent, neither king to rule outer his Church, nor priest to offer facrifice for him wanted.

Queft, If they aske whatweeldoe then with Mini-

fters.

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fters in the Church of England bo on prioritio

and facrificing priests (as Parmenian the heretick and the papifts doe) but we have them for fuch purpoles as Christ hath commanded, namely, to administer the word and Acraments, to vie prayer and discipline in the Church, which is no part of the office of Christs eternall priesthood or chiefe factificers dignity,

Plainely then doe appeare vitto vs the blasphemie and facriledge of the Pricks of Rome in establishing their mading pricibliood of for while they feeke to maintaine their owne glory, they robbe Christ of his s endeauouring to confirme the multiplicity of their priests they overthrow the fingular priesthood of Telus Christ-duk or Ibaio

Quest. But heere may bee demanded a question whether the title priest may properly be assigned to a Minister of the new Testament?

Ansie Lanswer how socuer it bee crept into the Church, yet (as learned Fulke) it is not a proper title. for the ministers of the Gospell, in regard, that wee haue but one Priest Lefus Christa for the office of the Prich is to offer facrifice which doth not appertaine to the ministers of Christ Lesus, neither is the name priest any where in the new Testament ascribed vnto the Ministers in respect of their office.

But how then that we answer to that place of Paul, That I should be the Minister of Lesis Christ, to the Gemiles ministring the Gofgell of God, that the offering up of the Gentiles might be acceptable beeing fanctified sbrough the Holy Ghoft. Where the word bierourgounts to enamedion; ministring the Gofpell fignifics as much

Origen in epift. ad Rom. lib. 16.

Row 15.16.

as facrificing the Gospell, and to Erosmus translates it explained by the word following, namely, that the offering of the Gentiles; where it appeares that a facerdotallaction is attributed voto Pantibeing a minifter of the Gospell's and therefore that the title priest may as lawfully and contrenently be ascribed to him. So Origen, Sacrificale opus est ancunciare Es nangelium, It is a facrificall worke to preach the Gofpel. I answer vnto the place alleadged out of the Romans (as Caluin on the place) that the Apostle fpeakes there Metaphoricall alluding to the priesthood of Agren and the Leuiticall oblations, that as the priest did offer the oblation that was brought vnto him vnto the Lord: fo Punt had a carefult define by the preaching of the Gospell to subdue the laffe ctions of the Gentiles, and fo to offer them (as it were) a pure and acceptable facrifice vnto God. So Origen and other of the fathers tearme the preaching of the Bolbell a priefly of facrifical worker mot abiblitiely but comparatively and by way of finish tude.

object. But here may bee objected these restimonies of Scripture, 1. Per. 2. 3. 9. Res. 1.6. Res. 20. 16. by which place it appeares that there are priests of the new Testament which ought still to offensacrifice unto God.

and to they doe offer spirituall sperifices assis shall

Thew

Thew when I come to speake of the facrifice that Christ offered. So that their places of feripuite doe producthe populit prielthood norto bee lawfull, hor the title of priest properly to appertaine to the mini-sters of the Gospell, but onely that all Christians flould be spiritual priests to offer spiritual sacrifice to God.

The third and last vie of this point, is that which Vie 3. the Apostle makes, Seeing wee base not a high Priest. which cannot be conched with the feeling of our in firmi wes: but was in all points tempted like as we are; with out finne. let us therefore come boldlie unto the throne of grace, that we may obtaine mercy, and finde grace to belpe in time of need : and againe, Haning therefore, breibren, boldne fe to enter into the Hobjeft by the blood of lefus, By a new and lining way which he bach com secrated for us, through the raile, that is to say, His flesh And having an high Priest ouer the house of God. the Us appur neere with a true beart in full affurance of faith, handing our hearts for inkle a from an cuell confeil ence and our bodies walked with pure water. Seeing Christ lesus whom the Father had decreed from all eternity, did from euerlasting gine himselle a Sacri-fice for our transgressions, and when the fathesse of time was come, by vertue of his prich hood did offer vp himielie and offering of a freet smelling fanour water God for vs. Oh then let vs with wonder admire the infinite oue of God that foured not his owne fonne; the infinite compaffion of his Sonne, that spared not his owne life, but shed his blood pleanfully for our faluation. Let'vs with boldnesse, confidence, and afhitance flye voto our high Priest Christ lesis, who

Hebt4.14.16

is entred into the Sancta Sanctary there prefenting his factifice before his father & making request for au. Tho children of God therefore ought with much alacritie to cherish themselves in all their worldly croubles and affliction, leeing they have fuch a high Prich as hath ouercome the gates of hell, the firength of the grave, and the power of finne, that they shall never prevaile against his elect. Let not Satan terrific thee. for our samplon hath flaine the devouring Lyon, her that is the Grongest of all but bound that from man and spoyled him of his meapons. Let not death cause thee to flartle, for Christ triumpheth ouerthe grave. Ob deash where is thy sting, ob grave where is thy victor 72 Let not the multitude of thy finnes affright thee for if any man finne, we have an advocate with the Father Jefue Chrift the right come. But let vs bee affured. that the head being entered into the most holy place will at length draw all the members after it, to make them pertakers with it of glory and immortality Thus much for the first part who was the Prieft.

1. Cor. 1 5.55

Now followes the second, what was the sacrifice?
In the declaration whereof for our better voderstanding I shall propound to my selfe this Methode.

First to speake somewhat of afactifice in generally and of the kinds of sacrifices.

2. To shew what this particular facrifice was.

3. To shew the necessity of this facrifice.

First to speake of facrifices in general.

Sacrifice was instituted by God for the vie of man after his fall; for it is thought that if man had not sinned, there had never beene any institution of Scrifice. The persons imployed in sacrificing were

men a for as the Apolite vadenthe, Gospell, would at no hand permit a woman to execute the publike mi-Acrial function, because she was not first in creation, though first in transgression; so from the beginning in the Church of God the act of facrificing hath bin terms pice. 425. practifed onely by men; for the bester hadowing foorth of Christ the Messal whom in that action they represented. The action of facrificing was accounted to facred and to honourable, that before the promulgation of the law the chiefest persons were imployed mit, and vader the law onely those who were separated from the people and fet a part for that end and purposed Yearmong the Insidels (who did apishly imitate and heatherifhly abuse that fabred secremony) danifice was offered ouch by forme choice per fons ; yea pleraque facra a folis regibus obiri confuera, he most of their facrifices were offered of heir kings alone. And of that judgement was clemens Alexan drinus, who dayes, that the Egyptians (who exceeded all the heathen imaboundance and variety of facrifices) did not commit their vipleries to every one among f them exclusive the fe onely which neve to come to the go vernment of their bingdome; and to the Briefts, of fuch as were appropried for thetation, tearning, and linenger And fo the worth other Genifies both a Prince and a Priest; to intimate that the priestly office did not vns before a prions, for the talk of edech was king of Salem; and Priest of the most look of code the true machine a word. of the persons imployed in the act of factificing Now what a facilities is By a facilities is formerime in froippire vndeistoodrbe 40 of fatificing, fornetime the thing ordained to be facultied and indeed both gride

1. Cot.14.34 1. Tim 2.12.

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Rex idem hominum Phæbique Cacerdos.

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thele concurre to the making of a facrifice; it may therefore be thus defined a mornow a proved brian on

Zanc.com, a de cultu Dei ex_ terno pag. 425. ¢ 415.

110 A facrifice is a facred and religious action inflienced by God whereby we offer fome externall shing waso the trae God, which wee know will be acceptable onto him. I called it a facred religious action inthinned by God because it was a part of Gods worthip prescribed vnto the Fathers before the writing of the law in Sine, and taught by them vnto their children from age to age; and after the delinering of the law commaunded exprelly to the people of Ifrael. Againe, it was a facred and religious action, because it was to bee performed holily and religionsly to Gods glory, the edification of the Church, and the faluation of the perfon offering. Againe, I say it is the offering of some external thing: as Abel of the firstlings of his flock, ove. For it must be some outward visible thing animate or inauimate. I speake of the facrifices of the law, and not of the Gospell, which I shall show to be as well internallas externall. I fay moreover that it must be offered to the true God; and therefore all facrifices offered by the Heathens vnto their Idolls and fained gods are improperly called facrifices, in regard that it can neuer be called facred which tends to the dishonour of the true God. Furthermore I fay there must bee joyned with this, Knowledge, for there can be no acceptable facrifice ento God, which is done ignorantly without the knowledge of Gods boly will the Apostle sayes what soener is not of fuith in fine. And without faith it is impossible to please God-

that which we doe believe. Laftly I fay it must bee a

thing

Gen.4.4

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Rom-14.23

CT THE LES

thing acceptable to God. Therefore the price of a whore, the price of blood, a dogs head, swines blood, and the like, though they were offered yet are they abhominable, because they are forbidden, yea whatsoeuer is unseemely or vindecent is not acceptable.

The Leuiticall sacrifices were of two forts Hastika explatory, or Eucharistika Gratulatory. In the expiatory, propitiatory, or fatisfactory facrifice (for these different titles belong all to one thing) the Iewes had sespect vnto their sinnes, and by the laying their hand on the beaft, and flaying it before the Lord, they did in act confesse that they themselves had deserved death eternall for their finnes, but by the blood of lehis Christ the immaculate lambe who was to dye for mankind, they were affired to receive remission of their finnes, and freedome from eternal death. This facrifice was called Catat, that is sinne, or a facrifice for finne. So Paul alluding hereunto faith, that God hath made him finne for os who knew no finne, that is to say; God made him a facrifice for sinne. It is also called Hastikon, or expiatory from the end for the which it was instituted, namely to represent the facrifice which should expiate and facisfic for our finnes, which was Christ himselfe. So that this facrifice was called Expiatory, not properly but Metonymically, as having relation to the Messiah. Vnto his facrifice were referred that offering which was called Hologanstum of Olon and chano, because it was allburnt in the fire, and the priests had no part of it; or elfe it was fo called * of Holds, which fignifies to alcend, because it being wholy consumed in the fire, did afcend up vato God in the smoake. Vato this Expi-

The leuiticall facrifices of two forts.

Zanch.de facrificiis Iùdeorum. 1.Cor.5.21;

Or Gnolab.

Expiatory facrifice were also referred those oblations which were offered for the cleaning of lepers, for the purification of women after childbirth, for touching of dead bodies, for the sanctifying of Priests for all these pollutions had respect to the pollution of sinnes.

The louition!!
factifices of
two form,

The other facrifices were Eucharistica; or offerings of thanksgining, whereby they did testifie their thankfulnesse for benefits temporall or spirituall; this kind of sacrifice was called Zebach Schelamin, sacrificium pacificorum; a peace offering, because it was offered by them that had (beeing reconciled to God by the former sacrifice) receiued remission of their sinnes, and were at peace with God; as also because thereby they testified their gratitude to God for all his farmiours, which the Hebrewes did comprize vader the word Peace.

Zanchide faierificiis indeorum: 1.Cos. (.21.

And to this facrifice were referred the mease offerings and drinke offerings the first fruits and the tenths all which were testimonies of their thankfulnes.

And indeed all factifices may be reduced to these two heads. Either Itastika, or Eucharistika, Expiatory, or Gratulatorie. For according vnto Gods affection towards man, such were mens sacrifices towards God. Now God is either angry with vs and so punishethys; or is well pleased and so blessethys; and all the effects of God vpon enery man are either blessings or cursings; when hee is angry, hee sends cursings; when hee is well pleased, hee sends blessings; when hee is appealed him vp to wrath by sinnes, the lewes offered the state of acrisices to appeale his wrath; having appealed his anger and pleasing him

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Meu.

Why the Lords

Supper was called by the

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fined as I

by obeying his commandements, they obtained his bleffings and fauours to their bodies and foules, wherfore they offered Eucharisticke facrifices to testifie their thankfulnesse to the Lord.

Now in both these kinds of sacrifices had the lews respectivnto the Messiah, fixing the eye of their faith vpon Christ that was to come both in him expecting faluation by the fatisfactory facrifice of his death and in him rendering thankes vnto lebouah for all his bleffings, which they were made partakers of through the Meffiah. of God bythe Esthers rea

Thus much of a facrifice in generall, and of the kind

of facrifices among the lewes.

The second thing I propounded is to shew you what this particular facrifice is which Christ offered

for finne.

As there was ynder the law a double factifice Ilaficum and Eucharificum, Expiatory and Gratulato- a double fary: So is there vnder the Gospell this double facrifice crifice offered by Christ: for when he had finished his Propheticall office here on earth, he then entered vpon his Pontificall or Prieftly office, which was to offer facrifice for all beleevers. And albeit this expiatory facrifice was first in order of nature, as making way for the Eucharisticall, whereby it might be acceptable to God, having fatisfied for finne by his death, and so reconciling God and man; yet in time his Eucharifficall facrifice was offered before his Expiatory and the reason hereof is alleadged by a most famous Divine, whose words are these. Although the Father was first to be appealed by the Masticall facrifice of Christ upon the crosse, and so forginenesse a

Zench.de cultu Des externo.

unes.

finne, and of punishment beeing obtained, then (bould have followed the facrifice of thanks giving for all benefits obtained by Christs death and passion; yet Christ offers his facrifice of thankes giving, as if hee were already crucified. For so he was indeed in Gods decree and in his determination; and in this respect hee is called, The lambe flaine from the beginning of the

Reu. 13.8.

Why the Lords Supper was called by the Fathers the Eucharift.

This Eucharisticall factifice of Christ was in the Lords Supper, which was not voworthily cuer after in the Church of God by the Fathers tearmed by the name of the Eucharift. Yet vnderstand mee; I doe not fay that the bread and the cup were this Euchariffical facrifice that Chiff offered, but the thanksgiving which he offered to his father. For before hee brake the bread and gaue the cup to his Disciples it is the opinion of all ancient and moderne writers, that lifting vp his eyes vnto heaven, the name of all the elect that were, are and curre thall bee in the world, he game thanks to his headenly Tather for all his bleffings of nature, grace and gloty, but effectally for that remission of sumes and redemption from eternall death purchased by that facilities of his body vpon the croffe, So that in these two lacrifices of Christ all the Lemitical facrifices had their full perfection and accomplishment. Therefore the Aposse layes (Ephef. 5.2.) that Christ caue himfelfe Profphoran Karphusian, an oblation and a facrifice: by an oblation vinderstanding a gratulatory offering, and by facrifice an expiatory hoft for finne. And that the Leuricali factifices had their confirmmation in Offrit appeares in that figurative caffing the open of

Zencheleculta

rodi exserno.

Substance.

and doues out of the Temple, as Theophylact. on the 21. chapter of Math. observeth, saying, lesus esiciendo boues & columbas, prasignauit non vitra opus esse aminalium facrissico, sed oratione, sesus casting the oxen and doues out of the Temple, signified that there should no longer need the sacrifice of beast, but of prayer.

But it is demanded, which of these two sacrifices it is that the Apostle speakes of? The text it selfe cleares this doubt, you heard before that the Eucharisticall sacrifices were for mercies and blessings received, and the Ilasticke or Expiatoric sacrifices were for same committed; so that when the Apostle sayes, this sacrifice was for sinne, it plainely appeares that hereby is meant the Expiatory sacrifice of Christ of-

lered to appeale his Fathers wrath.

This factifice is no other then Christ himselfe, dying voon the crosse for the transgressions of mankinds. Or igen speaking of Christ, sayes, tope est hostia sancta sanctorum. He is the most holy sacresice for his holy ones. Which the Apostle Saint Peter confirmes. laying, For so much as the know that you were not redeemed with corruptible things as silver and gold: But by the precious blood of Christ, as of a lambe without blemish or without spot. Christ hunselse was this sacrifice, who so loved us, that he gave himselse for us an offering and sacrifice of a sweet smelling savour.

But according to which nature was Christ the fa-

fice for finnes?

Onely according to his humane nature, as appeares, By which well we are functified through the offering of shebody of Christ once for all; by which words (the

I.Pet 7.18 19 Ephel 5.2.

Quest.

body

Anfw Hebr Lara The whole manhood of Christ thy facrifice. Esa,53-10,

Why the manhood of Christ must be this, a factifice. Reaf. I.

body of Christ) we are to understand the whole humane nature of Christ, for there the part is put for the whole; fo that Christ the man consisting of body and soule was the sacrifice for our finnes, and as we in soule and body had transgressed against God, fo Christ both in soule and body was to suffer punishment, and to make satisfaction for our offences. Compare this place of the Hebrews with the words of the Prophet Esa.and you shall easily discouer this truth, Yet it pleased God to bruise him, bee hath put him to griefe: when thou shalt make his soule an offering for finne, he (ball fee his feede he shall prolong his dayes, and she pleasure of the Lord (ball prosper in his hand. What the Propheticall Apostle Paul attributes to the body. the Enangelicall Prophet Ela. attributes to the foule; to that both these being effentiall parts of man, make the whole humanitie of Christ to bee the sacrifice for our sinnes. And as the Tree of life did represent the Godhead of the Messiah: so did the Animate facrifices of the Leuiticall law shadow out his Manhood.

And the reasons why this sacrifice that Christ offe-

red should be his manhood are these.

1. Because that in the same nature the offence was made, in the same nature was the sacrifice to bee offered, and the satisfaction to bee performed, for otherwise Gods instice could not be appealed; but in the nature of man was a transgression committed, therefore in mans nature must a sacrifice bee offered and satisfaction made. And for this reason the Angels that fell from God had no benefit by the Incarnation of Christ, nor by his death and passion, because he tooke not upon him their nature, neither in

their

their nature did he offer facrifice.

2. Secondly, the death of the beafts in the Ceremoniall law did figure out the death of that factifice which the Sonne of God was to offer vitto his Father for mans Redemption. So that in that nature wherein Chuft dyed, in that nature he was to facrifice: but Christ as he was God could not dye; for the Godhead is apathes, and cannot fuffer; but according to his humanitie he dyed truely, and not fanta. stically, and in shew onely, as Marcion and the Manichees heretically thought. And indeed confidering Gods eternall decree of fending his Sonne to bemide flesh, it was necessarily required that hee should dye and shed his blood to appeale his Fathers wrath, and to procure forgiuenesse of sinnes for all beleeners: for according to the words of the Apostle, choris haimatekchusias ou ginetai aphesis, without blood (bedding is no remission. So it appeares, that the humane nature of Christ confilting of foule and body was the Akfufficient facrifice for the finnes of all beleevers.

Hcb.9.22.

3. The third thing propounded is the necessitie of this sacrifice. Adam being seduced by his wife, and eating the forbidden fruit brought 'vpon himselfe and all his posteritie three euills.

First, hee was by his transgression guilty of sinne

before God.

Secondly, he was depriued of all his grace of integrity and righteousnesse which God had conferred upon him in his creation.

Thirdly, he was driven out of Paradile, to fignific his banishment from the celestial Paradile. Wherefore it was necessary that there should bee a sacrifice

The necessities of the facrifice of Christ.

offeredi

offered for man.

First, that his sinnes might be remitted whereby he was turned from God.

Secondly, that he might be restored agains to the

state of grace.

Thirdly, that he might be re-united and reconci-

led vnto God, and inherit eternall life.

These three were effected by the sacrifice of Christ.

For first by this Sacrifice our sinnes are pardoned, and the guilt of all our iniquities is washed away by the blood of Iesus: hee was that promised fountaine which should be set open for Indah and Ierusalem to mash in. This appeares by the words of Paul, Traditus est in mortem propter offens as nostras, He was deli-

secondly, by this sacrifice wee are made pertakets

of his grace, whereby wee are comely in the eyes of God the Father, for hee thereby imputed his righte-ouinesse vnto vs, and communicated that life of grace which was radically in himselfe the head, vnto all his faithfull members: for by him it is that wee all receive

grace for grace.

Thirdly, hereby are wee entitled againe vnto the kingdome of heaven lost by our first parents: for when this earthly tabernacle is dissolved, we are put inropossession of that building of God not made with hands which endures for ever in heaven. All these three are contained in one verse. Christ Iesus is made with vnto wis of God, righteousnesses, sanctification, and redemption. Righteousnesse in the forgivenesse of our sinnes, Sanctification in the communication of his grace, and Redemption in the saluation of our soules and board Redemption in the saluation of our soules and board.

dies

Zachar.13.1. Rom.4.25.

2.Cor.5.1.

1.Car.1.30.

Romass.6.

eld tat to

dies. By this that hath beene spoken wee may hote -that the beginning, middle, and end of mans happinesse is from the sacrifice of Christ; by him wee are delivered from the bondage of finne; by him wee are in the libetcy of grace, by him are wee estated in lifting vyof my hands as the enemy farrifice. . grolg

By him we have our fetters knockt off, and our filthy rags cast away; by him we are arrayed with rich appartelt of holines and innocencie; by him wee are brought the his fathers presence and are accepted of God Almightie. Through him we have our luftefication; through him we have our sanctification; through him we have our Glori fication.

Seeing then the faluation of all beleeuers is perfectly wroughe and confirmmated by the factifice of Christ, here may arise a question.

Quef. Whether there be any facrifices to bee offered by Christians vnder the Gospell or no?

Answer, there are not any Hasticke or propitiatory facrifices to bee offered for attonement with God; for to that end Christ bath offered bimfelfe once for all. But as you have heard that all Christians are spiritual Priests, so they have spiritual facrifices to offer still vnto God; which facrifices are thefe.

First, a broken and a contrite heart, The facrifices of God are a broken spirit : a broken and a contrite beart Spirituallia. ob Lord thou wilt not despife, without this facrifice all Plat spire others are abhominable in the fight of God.

Secondly the offering vp of beleeners per lestourgian ministererum, by the scruice of Gods ministers; of this Paulipeakes, That I should be the minister of Ieste COLLEG

Hebes 16.

Stald?

PELIE 19.

nation

Melchizedechs Antitype, or

34

Dielenm run-

phone Indee, p.

201.00 365.

James Leas

nation of our selves to Gods service, I befeeth you therefore brathren by the mercies of God that you pretherefore brathren by the mercies of God that you present your hodies a living sacrifice, boly and acceptable to God, which is your reasonable service.

Eighthly, the bodily death of the Martyrs inflied on them by bloody tyrants is a spiritual factifice. Thus Paul calls himselfe a Sacrifice. Yea if I bee offered up a facrifice for the feruice of your faith. And I take it in this sense, it is the Prophet Danid speakes saying, Precious in the fight of God is the death of his Saints. Thus did that holy Polycarpe the Disciple of Saint John; call his death which hee indured for the testimony of Lesus a Sacrifice. And so Saint Augustine speaking of the Martyrs hath these words. The Gentils dedicated Temples, confecrated Priests, creeted alters. and offered facrifices to sheir gods. We Christians dedicate Temples 10 our Martyrs, not as to Gods, but to their memories asso dead men; whose spirits line with the Lord. Nember doe we erect alears whereon we facrifice to the Martyrs, but to one God theirs and ours. Wee offer Sacrifice, 41 which sacrifices those Martyrs as men of God are named in their place and order; nor are they insocated by him that offers the facrifice, for the facrifice is not made to them but to God, although it be in the remembrance of them, for be is the minister of God and not theirs; and the factifice is the body of Chrift, which is not offered onto them, for they themselves are that body. In the latter end of which words Saint Augustine Thewes that the whole Church which is the mysticall body of Christ (whereof the Martyrs are a part) is a gratefull facrifice acceptable vnto God sousilo coninacionia sper and accimo

Chus

Phil 2.17:

Ang.tom.s.lib: 22-cap.10.de sinitate Dei. Dialcum tuyphone Iuden,p. 201. & 269. edit. Comel.

Aug.lib.io.ca.5. de cinitat. Dei.4

Lastly, the factament of the Lords supper is a facrifice (but not after the manner of the Papills) but onely figuratively. So the bread and cup are called the facrifices of Christians by Inftine Martir; because they represent the facrifice of Christ, and were inflituted in remembrance of it. So Dyoni fus calls it Sumbolike ierourgia Symbolicum Sacrificium Ecclef Hiera. cap. 30. a Symbolicall facrifice. So Saint Augustine. Quad ab omnibus appellatur facrificium, fignum est vere facrificis. That which by all men is called a facrifice, a but a figure of the true facrifice. And that immolation which is in the hands of the Priest, is called the passion, death, and crucifixion of Christ: nor that it is fo indeed and in truth, but onely by the way of remembrance. So that the Sacrament of the Lords Supper may be called Sacrificium muemontkon, a Receration Sacrifice, wherein ving the figures and Symbolis of his body and blood, with true faith, and thankfull hearts we celebrate the memoriall of the death and facrifice of our Saujour Telus Christ. Wherefore the Fathers called it an unbloody facrifice, because it was not a proper facrifice, but onely myfficall and figuratine.

And indeed this makes it not to bee properly a facrifice; because in a facrifice we give vnto God, but in a Sacrament wee receive from God; but in the Lords Supper wee give not the body and blood of Christ vnto God, but receive it from the minister as from Christ for the confirmation of our faith, which makes it to be properly and truely a sacrament: but a facrifice it is called improperly and by representation. Thus you see what was the sacrifice offered by

Christ.

heift and what are the spiritual factifices of enery

Now followes the third branch of this first part f the text. Namely, the cause why Christ offered his sacrifice, or the end whereunto this sacrifice was irected, which is said here to be for some.

But this man having offered one facrifice for finne.

Here we are to note that albeit the Angels had find as well as man, yet it was not for their finne that hrift offered facrifice (for they had no benefite by a incarnation, death, or passion) but for the sinness mankind, and withall we are to observe that albeit hristwas a man endugd with true humane nature, in regard he was not a simneful man but a lambe thoughtened and without for, a lambe for his innoduce of nature, and without for, a lambe for his innoduce of nature, and without blemish for integritie conversation, therefore here needed no facrifice to offered for him to purge his sinne, as all men else, but onely offered in behalfe of all beleevers.

Therefore we may fafely affirme that Christ receid no benefit by his owne factifice in respect of reissue of his sunes; for seeing hee was without sin,
needed no factifice to bee offered for himselfe.
Therefore the action obedience of Christ to the
which appertains both to the elect, and to himselfe;
the elect that the law might be fulfilled by Christ
r them; to himselfe, for as hee was a creature after
e image of God, so was hee bound to obey the law
his creatour: but his passing he had not sinced
eth onely to the faithfull, seeing he had not sinced
ansgressed needed no punishment and having not
ansgressed needed no factifice to bee offered for
him-

Chuly

The end of Christs factifice.

Dan e.s.

Note

1.Per 1.19

Christ teceiued no benefin by his owne, facrifice. Dan. 9.26.

Concilium Ephe Cinum.

himselfe. This appeares by the word of the Ange Gabrielvnto Daniell. And after threescore and to weekes the Messiah shall be staine, but not for himselfe.
Thereupon worthily did the Councill of Ephelus
Stablish this Canon, Si quis die it Christiam prose obtalise sacrificium, & non magu pro nobu solum. Anathe ma fit. If any man shall say that Christ did offer an obla. tion for himselfe, and not rather for us alone let him be accur fed.

For vs then it is that Christ offered facrific Quest. But what fine? our tinne.

Answ. All sinnes of the elect, original and actuall; of omission and commission; of weakenesse and wilfulnesse; before their conversion, and since their conversion; what locuer is anomia, a transgression of the law, is by this facrifice of Christ expiated; you the finne against the Holy Ghost albeit it be not at a ny time actually pardoned, yet there is so much me rit and worth in this facrifice as to deferue the pardon of it, if the party comitting it could come to repentance. Not that that finne can bee or is at any by his owne time pardoned, because of the incredulitie and imlacrifice. penitencie of the finner, but that the finne in it felle confidered cannot be fo great, but the mercy of God is able to pardon it; and the merits of Christ in this facrifice are of such sufficiencie as to deserve remission and give fatisfaction for it.

Now whereas it is faid to be a facrifice for finne,

offers to our observation three things.

First, the heinousnesse and abhominablenesse of unne; every sinne be it never so small is both so odi-

Obser. I.

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Ma 66.2

ous in cheeve s of God and injurious to his divine aw, that nothing can explate it but the death and acrifice of the Sonne of God: why then shall any Christian take pleasure in sinne, which drew Christ ches from his ale one of Maieltie, and fallned him o the croffe, which canfed him to thed his precious lood, and to give his life as a ranfome for the lons fatien. As the burthen of our finnes were well nigh nto Christ intolorable unto let the practife of them e vnto vs detestable. Let ve neither extenuate their umber nor their nature; for the finallest fin though ut once done is committed against a God of an ininite maichte, and defenies an infinite punishment, nd could not be fairsfied for but by the infinite facri-Secondly, we may observe heere the infufficiencie all other facrifices both before and vinder, the law, nders and therefore to speake properly blicre was co for finde which Christlefin offered when he was is bodylypon the croffe for our redemption for And designed administration of the confidence of the confidence of hailt ket exochen about all others the fun to theo; a mice enodices, a facilities to God for a freet findling and Thereby intimiaring that this factifice beee in off grandillab God, it sichlone was God well it appeares that all our facrifices and service bales Obieta Buchere may be obiected, which after the raters were abated off the carth, and that at Gods ominand he was come forth of the Aike thee tooke feneral cleane beat and of enery steams fouls, and offer 78d con

Obfer-2.

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Gen. 8:21.

Seler.3"

A TI doll

Exed, 20.18.

freet facour. And againe, Exedize and the Lord smelled a smeet facour. And againe, Exedize al. The offerings that are made for the confectation of the Priests are called sweet facours water the Lord and a facour of the Lord.

Amos 5.21.22. 1f2,1.13.14. 1fa 66.3

Answer, thele factifices are to be confide. red two wayes, either in them felacitor as they have velation to Christ. As they were confidered in themfelues, fo they had no fweet fauour lin the noftrills of God; because they were but earth! whings, and of a finite vertue; and therefore doth the Lord often complaine against those that reposed confidence only in the outward ceremony of facrificing, whose oblations were an abhomination to him. But as thefe offerings had relation to the Gerifice of Christ; and were offered by faith in his factifice, fo they were adceptable vnto God, and God did finella sweet fauor in them; not for themselves but for the Antitype Christ Iches who was figured by them; and therefore it is faid that By faith Abel offered a more excellent fai erifice then Cain. Not but that Cains might invalue equal Abels, but because Abel offered by faith in Christ, and Cain without faith : And as the Leuiticall facrifices of chelaw were onely accepted in Christ, so and no otherwise are our spiritual facristces of the Gospell, yee also es lining flones are built vy a Spirituall boufe, amboly Profibord to offer up Spiritu all farrifice acceptable to God by refar Christ. By which it appeares that all our facrifices and feruices are to be presented before God, onely in the perfection of this al-fufficient facrifice of lefus Chrift and warming

Heb.11.4.

Micah 6.6.

Thirdly, observe we here the persection of this fa-

Obser.3.

contrary might bee found in this factifice. In singe there is imperfection, with sacrifice perfection, in singular disobedience, in this factifice bedience; in sin carrilled delight and pleasure, in this factifice vnspeakable vorture and torment; in sinne pride, in this factifice loug; in since mans destruction, in this factifice mans restaintained in sinne death, in this factifice life. So that wherefore finne had made a breach, this factifice of the Christ makes it vp. graing full fatisfaction for every default in a light of many solution.

of late hath troubled the Church of God, and it is this. Steing here it is laide downe indefinitely that this offered one facilities for fines. Whether did Christ offered one facilities for fines, whether did Christ offere propitiatory facilities to fatisfic for the finnes of all men; as well reprobates as elects.

by the factifice of his death obtained confilling of tings reconcilitation and falcation for all and particular men. Not doe they doubt to fave that by the death of Christ, reconciliation was obtained for Gam, Phase rath, Saut and Industrion as they were reproduced by they were firmers: for God (favebay) dotte equally intend and defire the falcation of all men; and the intereduline of man is the daule that remission and reconciliation is not applyed to all. They hold more over that the end which God propounded to himself in delivering his Sonne to death was not to apply the benefit of consistion to some particular men; nor doe they think within Christ was appointed to himself they think within the conduction of the consideration of the conduction o

Greninsbonius Pur. 23.

Petri Molin. Anatom. Armin nianifmi, Greninchousus, pag. 23. of them fayes. That reconciliation being obtained, there was yet no necessitie of application; that is, after faluation and reconciliation for almes was obtain ned, there was no necessitie that any one should bee faned; because hee will have the decree of fending Christin order to goe before the Decree of fauing those that beleeve, therefore that God intended to fend his Sonne, when as yet hee had not intended to faue them that beleeve. And the Americans would have this to be the end why God fort his Son, maring ly, to make the faluation of men possible, and to lay open away to himfelfe whereby hee might four finners, without any prejudice to his luftice; thy this meanes By they) God hath gorten power of Jauing man, because without the death of Christ, by which the inflice of God was fanished God could not finnes of all men; as we'l repromessed of grilling and

k elet Molin. Anatein, drackziawijni, But the Trittlebies as be of another ophnion. We doe acknowledge this Christoped for all membut we don't had by the death of Christoped for all ments on that regimentify of fines is obtained for all ments on that reconciliation is made for cuing Phinnoh, Saph, Malao Neither doe we thinke that remission of sunce is obtained for any one whole from same not remitted; or that faluation was purchased for him whom God from eternity hath decreed to condennes. We deny that lection is after the death of Christoping Christoph doth enery where assume that he dyed for his sheep, and for those whom his Father gave him.

And when we lay that Christ dyad for all wer take it thus, that the death of Christ is sufficient to faug who localet de beleent year and thou it is sufficient

to fauc all men that quer were are, or that bee if they did beleeus in him; and that the cause why all men are not faued is not the infufficiency of the death of

Christ, but the incredulity of man,

Whologuer therefore shall say that Christ offered his body an expiatory facrifice for the finnes of every particular many as of Pharaob, Cain and Indes; hee doth by this doctrine openly macke God: for Christ is imagined to obtaine that from his Father which he knew would never profit jas if God thould grant to his Sonne the faluation of that man, which from eter nity he decreed to condemne; for it Christ obtained reconciliation and remission of sinnes for Cam or Inlu whether confidered as reprobates or as finners ret he knew this reconciliation and remission should neuer be applyed enco them; and therefore their doarine is as if Christ should say vnto his Father, Ipras shee receive to finour shofe whom I know them me suener receive into favour, and whom I knowcertainly to be condemned. For Christas God knew full well the feerets of election.

Surely these men doe their endeauour that Chriflian Religion should be made a mocking stocke, Can God at one and the same time loue and hate a man; Loue him because he giueth his Sonne for him, and would have reconciliation obtained for him:bate him because from eternitie he decreed to condemne him. Can God be so valust as to punish one offence swice For once Christ (as the Arminians teach) sustained the punishment of Pharach and Judge, and for them made latisfaction upon the croffe, yet for the lame line doe the lame persons suffer eternall death.

Job. 6,33.

lob. 1. 29.

2.Cor.15.22.

Thefis

tich cittle

Ioh, 3.16.

Object. To frengthen their tottering and declining cause they alleadge scripture, God so loued the mortd, oc. which place they rest to prooue Christs dying for all men, wheras indeed by the world Christ and ritandeth the hoblest and most worthy creatures as in the fequel of the verse, That al those that believe in him might not perifb but have everlasting life. Where what was obscure by the generall tearme of the world is explained by its restriction onely vnto the faithfulls Ald in this lenfe is the word World vied. Joh! 6. 33. But albeit we grant that by the world is vnderflood mankind in generall, yet it will not follow that Christ purchased faluation for all particular men; but that he came to faue the whole nature of man, though hor all persons, for in that Hebredeenied Yothernen's te doth aboundantly tellifie the love of God to manfrine is as it Christ should say voto his Father, IBm

Joh.6,33.

loh 1,29.

1.Cor.15.22

- "Outer. 2! They lamin as with the words of Saint John Buptist, Behold the lande of God Alin buketh " way the finnes of the world? but Hereby wee are to vil derstand that in the whole world no man's finnes are remitted but by Christ ? as the Herland felile Saint Paul Speakes In Christ ale such are made united because no man is made aline but by Whit! If a mais lay that Both not lay that all particular then, tach feueran Can God be four title mon side skinger barrastrian

banyortationable you with many alguments? The Theis or true Polition of this doct the is this! That propitiatory of Julisfulled) Junifully of the Junies of a

Rom-3 25.

base in times past doe at this present, and shall bereaster, believe in Christ and attaine to true repensance. This believe in Christ and attaine to true repensance. This benefice then of Christs sacrifice is onely confined to believers, as the Apostle manifests whom God hath set forthto be a propitation through saith in his blood; whereby it appeares that there is no propitation without faith, and consequently no obtaining of reconciliation.

Rom.8.33.34

And the lame Apostle in the same epistle affordeth ftrong testimony for the confirmation of this point, for he fayes, who (balllay any thing to the charge, &c. which place tells vs, that they for whom Christ dyed cannot be condemned, nor can any thing be layed to their charge, but the reprobates are condemned, and fomething is laide to their charge; therefore Cheift dyed not for them: neither did he make fatis-Paction for their finnes; but onely for fuchas beleene In him and to the lealone doth hee also make intercellion, thray not for the world, but for them which thou hast given me. So that the Ocean of Christs love in offering of facrifice and applying it, is bounded within the Mosic of beleeners, not extending it felle vito any reprobate; wherefore the Scripture, which is the Best expositer of it selfe, shewes that when it sayes, Christinus a propitiation for the sinner of the whole Morla; incanes nor of allmen in generall, bur makes it plaine by refraining it to forme onely our bar it limb blood which is feed for many for remission of fins, and the forme of mancame; that he might give his life weredemption for many, and he was offered once for the fins of many. By this it is plaine shar all men haue not benefite

Ioh 17.9

ty or generall

1. Joh 2.2.

Math, 26, 28,

Heb.g.vk

benefite by Christs sacrifice, neither is the guile of cuery mans finnes washed away by the blood of this lambe of God, but onely of the elect in Christ who haue, doe, and shall beleeve in his holy name. Away then with the erroneous innonation of the Arminians, teaching fatisfaction for each particular man. And away with that do tish conceit of most common people, concerning vniuerfall Redemption, whereby they are apt to fay, that all men shall be faued, and God forbid that any man should goe to hell; thus out of toolifb charitie they judge contrary to the Canon of Gods word; for the judgement of charities not

alwayes the judgement of verity.

The Prienhood and Sacrifice of Christ with the end of both of them beeing thus largely and fufficiently explained. I shall thinke it necessary now to draw all that hath beene formerly spoken to this Corrolary which I will lay downe as a generall doctrine collected out of the three parts of the first branch of the text, and it is this: That lefus Christ the eternall Sonne of the ener-lining God, as God and man was the onely Prieft that offered on the croffe bis whole bumane nature foule and body, a true and perfect Expiatory faction face to fatisfie for all the finnes of all true beleeners: whereby hee wrought their perfect reconciliation with God, and obtained full remission for all their offences. The which position in enery particular hath beene so fully produced that it needs no further confirmation; wherefore it shall be necessary to make some application to our schees. The vies to be made of this doctrine are divers

Me 1. First, it teacheth vs to consider the true

The Corrolary or generall

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and proper nature of finne, which is fo contrary to the dinine effence of God, so opposite visto his facred law, fo odious and abhominable in his eyes, fo noxious and dangerous to the foule of man, that all the creatures in the world, men and angels, gold and precions iewells, could not appeare the wrath of God, or be a propitiatory facrifice for the atonement and reconciliation of mankind, but onely lefus Christ, God and man, the eternall Sonne of his Father. Oh then how are most men too blame that esteeme their Simes as things not worthy regarding, not worthy excepting against and how are all men to bee condenned, that either for a little gaine, or a small deale obperithing pleature, will make no fetuple to pollute, hay to wound and flay their foules with wilfulf and knowne wickednesses Alas, alas, sinne is so hainous in Gods account that all the world is not able to faviefic for it; but onely the creall Some of God, and hauby being a factifice, and powring foorth his precions blood. Well then did finne draw Christ from hebofome of his father? Did finne cause him to take our nature vpon him? Did finne nayle him to the croffe, piercing his hands, his feet, his fide ? Did fione take away his blood, and with his blood, his life? Did finne make him a facrifice, borning in the flames of his fathers whath, and crying, Elt, Eli, Lama fabatthani, my God, my God, why best show for faken me awas finne the procuring caute of all this his vor 1000 2 Curfed then berthar manuthar shall eyeher louis and delight in finnes or shall excentrate and leffen his time, efterning it a flight or flender entile why God frould caft aman into hell, or (as finne pierced the heart

bells d

the heart with forrow and repentance. But the linne in one ballance and the price that was payd for it in the other, and thou shalt soone finde the one to be of infinite weight to presse thee downe to hell, and the other to be of infinite pretions essent for information to teach vs that if Christ were offered a facrifice for our sinnes; sinne then is not to be offered as facrifice for our sinnes; sinne then is not to be offered as facrifice for our sinnes; sinne then is not to be offered as

on, to teach vs what love God the Father hath expression to teach vs what love God the Father hath expression to teach vs mortalls in that he sent his Sonne to been facrifice for mankind. God commendeth his love to wards vs, in that while we were yet summers, Christ dyed for vs.

Rom. 5.8;

Great, yea infinite furely was the love of God in that when we had reichted him yl and given heede to the entifements of the Serpent when we had raced forth his image out of our whole man, and inflead thereof had imprinted therein the feature of the Dis nell; when we had rebelled against our maker, trains pling his law under our feete, destroying our owne foules, yet that there should remaine within his box some a more then fatherly affection towards vs, infomuch thathe gave his onely fonne, that every one shat beleensth in him might not perift, but bane enerlafting life; this is love indeede, farte transcending the lone of any creature, which ought to beget in vs true thankfulnesse and a holy resortion of loue againe. For but that God had for much compaffion on Adam, as to make voto him other promise of the

bleffed

Joh.3.16.

bleffed feede, he and we in him , had beene hopeleffe and helpdelle, nor able to get forth of that pit into which we were plunged: so that the Lord may say veito Adam, Perditio tua exe to a Adam, Saluatio ex me, Oh Adam thy destruction proceedes from thy Should not the confideration of this love of God plentifully powred out vpon vs., without any defert on our part, proude vs to loue him with all our heartes, withall our thrength, withall our power.
Why do much louerishes more then God? why doe men loue pleasure more then God? why do men reioyce more in temporali benour, then in God; Because they call not to minde the loue that God hath thewed to mankind ; in fending his fonce into the world to be a factifice for our finnes. Hath God fo manifested his love, and shall it be so buried in obliuion? O con fider this greet hat forget God, least I teare Palsons.

you imperces and there be none to deliner you. Aline

passion; fo God the Sonne Lefus Christ hath declas red his prompt and ready affection to vs poore finners, in that forme of his owne free will, he was pleas fed to take vpon him that arduous and paineful office of priesthood, and to effect that stupendious worke of our redemption. That he that was verbum increa sum, the Word increase, should become verbum incarnatum, the Word incarnate: Here was lone without parallell, without compare: Especially if wee confider that he could not take vpon him the shape of a ferdant, but he must infinitely humble himselfes and in humbling himfelfe he muft die for ys; and in dying ches

loha 14.15.

dying for vs., he must die not for the righteous but for sinners; and it the worder of Christ be true, that greater love there cannot be then that a man should be downe his life for his friend; how great then is that love when God shall lay downe his life for his enemies? If Christ hath thus loved ws, let vs labour to love him againe, and if wee will give an evident demonstration of our love to Christ, let vs expresse to by this, even by our care to keepe his commandements; for so sayes Christ, if nee love me, keepe my commandements. Thus so often as wee meditate on the Priest-hood and facrifice of Christ, whereby wee receive remission of sinnes, and reconciliation, wee should in them as in a glasse behold the incomprehensible compassion of Godour father, and the visional should be compassion of Godour father, and the visional should be compassion of Godour father, and the visional should be compassion of Godour father, and on bloom speakable love of Christ our Sautour.

The third vie of this point is for confolation with all Gods elect, who are fanctified with the grace of Christ, having the eyes of their vaders andings illuminated, and being renewed in the spirit of their minds, are become new seteatures; for to them hath he made an atomement and reconciliation, by his factifice and oblation which her offered upon the crosses one for all a said copy what or both

Wholocuer thouart therefore, that deatelf the Lord, and art begotten against to a limely hope; albeit, thou finded in thy felle many failings and infirminates, and that the burthen of thole findes which thou diddeft committing the dayes of thy vintegence ration; and non-connection does to opposite thee; as that thou art weary and heavy laden; yet lift up the eyes of thy faith with Christ, her was the Priest

Me 3. my day

that

that offsted up his humane nature, an al-fofficient factifice for the finnes of all that believe in him; he felt the sharpe wrath of God against him, but it was for thy finnes, that thou mightelt be freed from the wrath to come, he hash borne thine in firmities, be man broken for thy transferessions, the chastifement of thy peace was layed upon him, and by his stripes thou are healed; he pur himfelte in thy roome, and by the punishment of his soule and body, did free thy soule and body from exemallidamnation, bools in way il

If therefore thou be flung with finne, Christ is the brazen Serpent exalted on the croffee life up the cyes of faith vnto him , and thou shalt be restored. It was for thy lake that Christ lefus was made a Holocaust or facrifice, that he might abandon all enmity, and confummate a perfect peace betweene thee and God. Wherefore feare nor thy finnes, but rejoyea in thy Christ, and let thy foule be joyfull within thee, fay entothy foule as David did, Prayle the Lord, o my foule, and all that is within me, prayfe his boly Name; because hee hath of his tender compaffion, on thee conferred the riches of his mercy, and incorporated thee into the mysticall body of his fonne Christ lefus, by whose most holy facrifice God is so appealed that I dare runne boldly water the Throne of Grace, and with confidence in his name affire my felfe of cremall life or and the san , assigned

But vnto all wicked men, which live without feare, and die without repentance, albeit their outward profession be more glorious in thew, then was the protession of the most strict Phantie, but do ing goodworkes in hypocrific and difficulation) I

crince

will

AA.8,21,22,23

will say concerning the benefit of Christs Sacrifice, as Feter layd to Simon Magus touching the guitts of the Hely Ghost, You have neither part, nor lot in this matter; (that is in the sacrifice of Christ,) for your heartes are not right in the fight of God. Repem there fore of your wickednesse, and pray God, if perhaps the thoughts of your hearts may be forgiven you for spercent you are in the gall of hitternesse and hand of insequity, you are in the gall of hitternesse and hand of insequity, you are in the gall of hitternesse and hand of insequity.

Oh you wicked and engodly men, decchoose your foules, teede not your felues with vaine hopes, and dreaming expectations of future happinelle, for who heaven can your not come; but by the faction fice of Christ, and till you leave your since by real pensance and reformation, and be changed from your miserable state of nature; to the comfortable state of grace, you can have no part norportion in Christs sacrifice; for that was onely offered for them that were elected before all time; and shall be idally led in time to the saving knowledge of the Tord Indian Christs, and to dean and shall be idally fur Christs, and to dean and shall be idally and so the saving knowledge of the Tord Indian Christs, and to dean and shumed, which identifications and some contents of the saving knowledge of the Tord Indian Christs, and to dean and shumed a wint who had

Wherefore is anyman describe comb to heaveng and there to enjoy that felicity of boolegloribuse Kingdome, let him then by a true inflifying faith apply the factifies of Christ lynth himselfa, Let the micked for fake his mayor stands the variable mother thoughts; and let him required unto the banks y muthile mill home mers) upon himselfands of for bee will about days and so bun God for bee will about days par done care of the children with the mill home mers) upon himselfands of the faith about days and so bun God for bee will about days par done care of the children with the care of the

PJe4.

Esay 55-7.

The last vice of this point is for it intration of that most blasphemous doctrine paid depois ble herefie of the Church of Rose, done ining the faci

Hive

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crifice

crifice of the Malfe ellablished by Canons in the curl Red Councill of Trem, and is now taught, and belee ued by all Papills. The words of which Canons are these, if any man shall fay that swithe Masse, there is not effered with God a true undersper Propitiatory Sacrifice and wine or sould deny that by this facts fice is effected, that those which come unto mercy let him be accurfed.

3The orner Canon hartreficke words, 17 km Main foal Cay, the facrifice of the masse to be onety a facrifice of Paife and thanks wing or a bare commemoration of she facrifice of Christ open the croffe and not propieta coty; or Bullful illust is profitable onety for bim 464 develoueth ha and not both for the quiekt and the dead; for cheir sinnes, punishments, and satisfactions, les him bee as to hard become all easy confined by the Soriptures Cwhich are as the afficients this their the touchitons of truth, the pillar of faith, a strong army against he retickes) forman it also appeare to bee vikinowine to

the Fathers of the Primitive Church, and gain-fayor by directs of their white Witters. Hard I want the This combatton wee that formwhat more then ordinarily relye you the hidgement of Writers, it is to be borne with, in regard that it is the Bell course (teeing like lowles they the the light of the series from the testimony of their owner means and and it is and the series from the testimony of their owner means and and it is and the series from the testimony of their owner means and course the series of the series from the testimony of their owner means the land the series of the series of the series of the series in the warm that I made the series in the warm that I made the series of the series in the warm that I made the series in the series

falls fo patte in the way, that I must eyther remodule Payment.

it, or leape ouer it; as also, because herein consisteth the most principall part of Divine Service in the Church of Rome; and voto them it is the badge and cognizance to distinguish betweene the good and euill Christian; and in going thereunto or not going, a man workes his owner faluation or dampation; as also because it comprises in it the doctrine or the practife of the most points of controverse betweene them and vs.

The Methodewhich I shall follow in this ensuing

confutation shall be this.

First, I shall show that the pretended sacrifice of the Masse hath no soundation either in the Scrip tures or practife of the Apostles or was knowing to the Fathers of the first fixe hundred yeares af Chris.

Secondly, I shall show how the Maste got engrance. increase, and continuance in the Church of Rome from the time of Gregorie the great, vntill thefe our dayes.

Thirdly, I shall answer unto the Objections of our the Fathers of the Primitine Church, and individual

them, and establishing the Doctrine pow saught in the Church of Englanday a via vitrambro maliane a

And for the first of these made have any ground in Scripture, the Papists will be sure to alleaded whatso ever may seems to make for their purpose. Let us then say in the ballance of the Sanctuary their with them say in the ballance of the Sanctuary their with Act Scriptures and the how they prome the matter falls to patte in the way, that I must cyther refused at

First.

Meretici fune Incofuga ferip Burgrams, I secrett, there

First, they alleadge the words of our Satious to Allegat. 1.
the woman of Samaria The hours commeth that you lob. 4.33.

[ball not worship the father neither in this mountaine nor at lerufalem, but the true worshippers shall worship the Eather in spirit and truth. What proone they from hence? to adore lay thought to factifice; which Answ. factifice, say they is the factified of the Masses But who can be so blind as not plainely to discerne, that by worthip is meant all spiritual service, and that as ser the materiall facrifices the spiritual facrifices shall succeede. And Saint Augustine understands it of he ward and spirituall prayer. Wouldest show pray in a Temward and materiall Service to interest and (piritual).

Chryfoftenes capounds Christ to speake of the spirits. In John Hom.

all facrifice of our feluce; which the Apostlamentionis, 32. Kom, 1218. And Cuiteaue their lowne Cardinall thus expounds this place. In spirit; that it to say, not in the mountaid point at lempalems; inguinamin one testains class, so with a temporal straight for with an imparal and spirituals. For which with the winds and spirituals. For which with the incomparing the spirituals. not to corrupt as now they lated layes juin frink in as much as they balk had exectioned the Spikits of Addition, cracking in him. Abbay Patters the quilbying semith in they balk call aparties in which somety who to Truth it felfe. Officing (lain) he discrivates) momerous quicke and hungereasures has been unine lodicain fartifice a boly oblation and officings blues reinter by the Pacheronos by forme of their owner Writers expounding this Scripture can inappeare that Chull tpeakes in this place concerning the factifice of the Maffe L. The Secondly, the falthood of Johnnes to ophanies par

Dated

Aug,traff.15. in loan.

Allegas.3 Genebrard

a focusion

ASTEBA Rimentalial. in locum.

Allegat. Z. De ruibus Escl_catb.sap.z B.I. C 3.

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lon, q.an

Marigate.

In Labor, Horn-

W101 355

by the refimences of Christ himselfe, and of Paul the Apostle, and of the mains Fathers, that Christ instituted the facristic of the Masse, and was the Authors thereof. Wherefore having recited the institution of the Sacrament out of the 22, chapter of Lake, and the first of the Corinch the elections, upon these words. Doe this in remembrance of me; her concludeth, that by those words Christ gave commandement to facrifice; for tordee fignishes to facrifice adoording to that of Virgille as strong with walk thinks but A. 30000000

Anfin. I answer Facere in the latine signifies some times to faces but it is onely a Poeticall phrase seldomercad, and never but when it is is sowned with the thing to be skrifteed. And the greeke language wherein the Evangelist Luke, and the Apostle Paul witt, yieth not the word Poiein to faces five. Where fore Christ instituting there not a Sacrifice but a Sacrifice has a same memory nestive to doc the same that he had done, namely, to blesse the bread, to eate the bread, to blesse the cup, to distribute them both, and to receive them both, or with a same that he tread, to blesse the cup, to distribute them both, and to receive them both, or with a same that he to blesse the cup, to distribute them both, and to receive them both.

Thirdly, a great Papist of late yeares, seeing him felfe thrust out of this place, slyeth to another, and will needes produce that the Apostles said Masse by that place of the Acis. Leitourgounton we author kas nesteuration as they ministered lang the Lord and falled. This word Leitourgounton as they ministered, he will have to signific as they were suying Masses under the will have to signific as they were suying Masses under the will have to signific as they were suying Masses under the will have to signific as they were suying Masses under the will have to signific as they were suying Masses under the control of the said they were suying Masses under the said they were suying masses and the said they were suying they said they were suying the said they were suying they said they we

will have to fignific as they were faying Maffertunging?

Anfw. I answer, the word properly fignifies potol donours daily or to femile: and therefore is, we be aren-

Allegat.3.

Acts 17.2. Rhemannetal, in locum.

> Allegal, 2. Dernisses Es. cloafficap.3

flated

flated a they were feruing the Lord. I know in the greeke Church the Lords Supper was called leitourgia, a liturgicor feruice, but that is kat exochen, because it is the clearest badge of our Christian profession, and a special worke of Gods service. So the Apostle calls the almes of the Saints lenourgias a liturgy or fernice, in both which places the word is vied Rom. 19 1/2 which they would have to fignifie to fay Maffe in the place before alleadged. They may as well proone that the Angells faid Masses for the same Epitheton is attributed to them; They are called lestourgika pneumata, Heb. 1.14. ministring spirits. It were ftrange to translate it Mass. merly I have quoted and expounded to be thrid year

But what is the meaning of the former place. Leitourgounton, As they were ministring, Occumenius tells vs, Truely the fame that (keruttonton) they were preach- Decumenius in ing. The Syriacke and the Arabian: As they were at praiers. Their old translation as they were executing their of fice and ministerie. And the Gloffe addeth, in good workes enery man according to his order and degree in to taildal barrot and amdion

Nicholas de Lyra, and Caietan two of their owne Nich.Lyra men; the first fayes, As they ferned God enerie one at in locum. cording to bis degree, fasting to the end, that their spirits might be so much the more raysed and lifted up to beawenly and dinine things .; hard to the many hard and

The fecond fayes, He speaketh nothing of what kind caretanin lec. their ministring was, but in as much as bee bad spoken before of Prophets and seasbers, he would in finuate unto vs, that they ferned God in teaching and prophecying. Among these and all ancient expositors there is not one can be found that did ever dreame of finding the Malle

Maffe in this place of Scripture. But let ve further grant that the word doth fignific that they were celebrating the holy Sacrament: yet what can they from thence collect to prooue the facrifice of the Maffe? yea but, fay they, Leitourge in signifies to sacrifice. Nay, but properly to execute a publike charge either

Rom.15.16.

in spirituall or temporall affaires. Wherefore Suidas calls Leitourgia, he demosia huperesia, a publike of sice or charge; and fo is called quaft ta letta ergazein; to doe some publike worke for the people; or supposeweel should yeeld they were facrificing, why not facrificing the Gospell according to that place which formerly I have quoted and expounded to bee nothing els, but by preaching the Gospell to make the factifice of Christ to be knowne to their hearers; and by the fword of the spirit the word of God to kill and flay mens finnefull lufts, that fo they may bee offered vp to God a pure and vnfported facrifice of T . rowing

Allegat. 4

Fourthly, they tell vs of the Maffe of Saint Peters S. Marke, S. Matthew, S. Andrew, S. Dennie, S. Cle. ment. These are nothing but forged fables : of which we may fay as one with a roughing that falle booker of the Acts of the Apolles, which the Manichees fallelyn pretended, that hereby the enemies of the Goffel content uour so weaken the strength of the ferepenses, and jon frengthen the arme of fallbood; and therefore Inning fay of them as Dee the first faid of those wricing of hit sheft presented writings of who of postles which wonder then names containe the feedes of many fulfe doctrines. bandfeed and burned. Porged they are as appeares om A Pirftby this a that they abound for with derrourse

which.

which in the purer ages of the Church, were not hatched.

Secondly, in that hone of them were euer mentioned by any of the Fathers that lived 500 yeares after Christ, Lastly, in that in the masse of St. James many fentences, yea whole clauses of Paules Epistles are woudn'in and inferred, albeit St. lames was beheaded before Paul writt any Epiftles, annual sy telegran

Fiftly, they alledge for the maintenance of their blasphemous sacrifice, that Epistle which quite kils it, and huntes it out of the world. wee have an altar, whereof they have no power to eate which ferue in the Tabernacle. Now fay they, if they had an al-tar, then had they also a sacrifice, and if a Sacrifice, what, but that of the Masse?

Anf. I answere, let vs learne what this Altar is, and wee shall soone know what the sacrifice is. The scope and meaning of the Author is to prooue that as the beafts were burned without the campe which were offered for finne offerings for the people; fo Christ suffered without the gates, being made a sinne offering for his elect; and as the Priest that serued in the Tabernacle had no part of that sinne offering, so they that trusted in the ceremonies of the leniticall Law, and thought to be made perfect by legal facrifices; they had no part in Christ, and that because they did make frustrate the Crosse of Christ, which was the visible Altar, whereon hee was offered with-

And thus, and no otherwise, hath their owne Gloss. out the gate. gloffe vnderstood it, saying, we have an aitar that is the Croffe oppon which Christ was offered, of which

Allegatique

Hebr. 13.40-

Occumentus in locum.
Chryfostomus.
Theodoret in locum.
Thomain locum.

Haymo in cap.8. Apocal. fuch are not partakers, &c. According as it is written, If you be circumcifed, Christ anaileth you nothing, because such as doe observe things of the Law, pointed out by the service of the Tabernacle, have no part in the effectuall working of Christs passion; therefore tet ws offer a spirituall sacrifice by Corift, which is our high Priest. This is their owne exposition, whereby they taught vs formerly to offer a spiritualsacrifice through Christ, but now they tell vs they offer Christ himselfe. And thus Oecumenius expoundes this place, as also Chrysoftome, and Theodores; but most plainely Thomas whose words are these: This is the Alear, or the Croffe of Christ, whereupon hee mus offered for us, or effe this is Christ himselfe, in whom and by whom mee offer up our prayers. So in the Renglation 8.3. Mention is made of the same Altar, and of the Angell which was to offer uppon it incense with the prayers of all Saints, Harmo Arch-bishop of Halberflat interprets this Angell to be Christ, the golden cenfer to be his pure and perfect humane nature; the Altar also is himselfe (fayth hee) For to the Angell is given incense, that he may offer it uppon the Altar that is, (faith hee) upon himselfe, to God the Father, by whom the Saints do direct all their Prayers, and workes to the Father; according to the Scripture. If any man finne we have an Advocate with the Father lefus Chrift. the righteons, and bee is the propitiation for our

Thus we see plainly that Haymo acknowledged no mediatours but the Sonne of God, no Altar but Iesus Christ. With what sace can they produce this for the confirmation of the Masse, where there is

not one word tending to that purpole and the ray

Laftly, they alleaded morequer out of the famor Allegat. 6. pille (which is indeeds the bane of their facrifice) Enery high Priest or other Priest (lay they) taken from Heb. 5.1. among men, is established by men in things pertaining so God, that hee may offer both guifes and facrifices for finnes. Therefore a Priest doch now offer the facrifice of the Malle, for to fatilite for finnes. But fee here their false dealing, the Text is Pas archierens Enery bigh Priest, not every facrificer, nor every Priest, and indeede the Author compared the Lens ticall high Priest, with our high Priest Iefus Christ, in this that both of them had their calling and ordination from God, the one being appointed by ordinary election, the other extraordinarily, and inin Apploga 2. mediately from God, as beeing his onely begotten

Now what niggling is bere among these Masse. mungers, to conclude from the high Priest to every inferiour Priest and from the high Priest of the Law, to an inferiour Priest of Rome. As though it were lawfull and expedient, for a Minister of the Gospell to doe as the Leminal high Priest did For that the place alleadged is to be understood of the Prich of Agreen, both Occumenias Aquinas and their owne Occumenius Gloffe confesse. Moreover, as I have howed former Aquinas. ly, there is not one place in all the Scripture, to proue Gioffa. the name of Priests given to the Ministers of the new Testament, no otherwise then voto all Christians that offervp spirituall sacrifices to the Lord.

Thus they tosse and tumble the Scriptures to

feeke in them fome props to vahold their maffe, and

AL WOLD AN

yet.

yet at length are faine to returne a non est intenta, it cannot there be found. I but they have hope to finde it in the Primitive Charetil Liet vs fee what manner of fernice was vied in the fish age after Christ. Certainly the masse vied at this day, was no part of the tormall leruice of God in the first Christian Church. Therefore (albeit it be a matter of much difficulty to fish and finde out the truth from the bottomes lesse lake of lying deceitfulnesse, being covered with huge heapes of ceremonies and superstitions which crept into the Church by degrees, in the succeeding ages.) I shall as briefly, as I can let you see what setuice was first vied in the Church of Christ.

Instinus Martyr

And here let vs admit the testimony of lastine Martyr who lived about the yeare 160. in his fecond Apology for the Christians, who speakes thus. On the day which is called Sunday, which is the Lords day, shere is an affembling and comming together of all kind of people, dwelling either in the fields, or in the Cittes smoone place, and shore are read the Acts or Records of the Apostles (ta apomnemonaumasa Apostolon) and the writings of the Prophets, so long as time would fuffer. Then when the Reader bath left off reading (bo Proestos bethat is President, (that is to fay, the Bishop or Pastor) delineveth (nouthe fian kai prokle fin din logon) an admonition, and exhortation, by way of difcourfe, to stirre them up to follow and practife those good things. Afterwards we rife all as one, and fend our prayers unto God. The Prayers being ended, the bread the wine. and the water (prospheretas) are brought, and the Pastor detinevests with all the power and might in him, prayers and thankefgining; the Prople adde thereunto, their ap-

Prouing

Berke Augients davel ad Ald

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produing voyce, faying, Amen. Then followeth the distribution, which is to enery one prefent; and communicating (con encharistethenton) of the things which were bleffed by thankefgining, and they fend of the same unto them that are absent by the Deacons. In the end they which are of ability, and are maned therewithall, give enery one according as it pleafeth bim, and that which is gathered abideth with the Paftor, wherewithall he makes provision for the fatherleffe, widdowes, ficke

perfons, captines, and needy firangers.

Thus Infine who is one of the necreft writers vnto the Apostles time, makes no mention either of copes, vestments, Albes, certaine number of praiers, holy-water, maffes, or Propitiatory factifice. Nor Tertullian who lived to yeares after him, in his Apology for the Christians, makes any mention of any flich things. Nay, here fome of their ownemen, Gregory the great (who notwith flanding was a libemall Benefactor to the malle) confelleth that ? The sufforme of the Apostles was to confect ate the host, onely b) faying the Lords prayer. Platina fayth, Thefe things at first were nakedly and fimply done, and St. Peter ad ded nothing to the confectation but the Lords Prayer. And watefrides Strabe, about the yeare 850. afawhat were not at this day by a Ministry enlarged with present; fongs, and confect ations, the Apostles and those that sollowed next after them, performed in most smalle with single manner, being no other thing then that the bridge our Lord had commanded by praiers, and removable by praiers, and removable his passion, And therefore they did breaks bread in houses as appeares, Acts 10. And our Elders report the

Tertul.in Apolo, pro Christian. Gregor. lib.7-de Regestrich.67. Platina in vita Xyfti. 1. Walifr. Strabo cap. 22. in lib.de reb.ecclesiaft. Idem affirmat. Grego. Archiepi. cafarienf, lib.7 .. Epift.63.

Berno Augienfis de reb. ad Mif-Sam Spe Ran. eap. 1. Durand in rationali. Polid, Virgil, de rerum inventor. 1.5.6.11

calin doo's

Lofe. Strates

avego. Archiepi.

report

e christien.

report unto us, that in former times Maffes were no thing elfe, then that which is vfuelly done vpponthe day of preparation, otherwise called the Friday be fore Easter, upon which day there is no Masse Sayd but onely the communicating of the Sacrament, after the pronouncing of the Lords Brayer And Berne Augiensis to the same effect sayth, That in the birth of the Church Maffe was not faid and celebrated, as at this day. And Durandus, The maffe in the Primitive Church, was not such as is at this day; for it did properly consist of no more then these eight words. This is my body, This is my blood, Afterwards the Apofles added thereunto the Lords Prayer. A sonounder about

By which it appeares, that they call that the Masse which the Apostle, calles the Supper of the Lord, yet confessing it to bee much altered and Gregar, lib. g. de changed: Divers other testimonies of antiquity I Recellrich. 62. could alleadge to proque the administration of the Plesing on vita holy Supper to be celebrated with publike prayers, finging of Pfalmes of all the people, reading of 10.011.01.15.015 the Scriptures, and interpreting of the same: blefren exclusion. fing the Sacraments according to the Lords institution; and distributing the same in their sole and Cafaricat, lib.y. whole nature to all the people and all this vnder the name (not of the Masse, but) of Cetus Dominicus, the Lords affemble, Sunaxis, Suncleufis. Cana Domimica, the Lords Supper, Epulum Dominicum, the Lords Banquet, but thefe I pretermit.

Now let vs a little examine the fathers, that wee thefether followed me may see whether they have maintained any Propitiatory facrifice to be in the Lords Supper offered by the Minister, or in that which the Papists call

the

the Maffe by the Priest syntal and beneal sound Butchis premonition is to be observed that albeig the Fathers speak frequently of a facrifice in the Lords Supper, yet we are not to understand it otherwise then for an Eucharisticall factifice, or a factifice of thanksgiving which no man will deny: but the name of a Propitiatory factifice is not found in all their writings.

And full Clemens, Alexandrinus who was Saine Park Disciple thus touth, Ma factifice not onto God and that upon good confideration : for he bath no meet of anything; but doth gine all things water us and there fore we doe glorifie him, who was facrificed for us; in

factificing and officing vp our felues.

Again, Gad moule be beneaved, though her have meed of any thing, and therefore wet doe homes him with our progers, and this is the heft and most holy Sarrifice, when me fend them up into his prefence Hice or.

Note we that if Saint Clauses had knowne Chris to be really offered in the Sacrament, hee would not have beene to facrilegious as to preferre the prayers of the Church in goodnesse and holinesse, before Christ himselfe.

Infin Martyr, who thought reverently and holily of the Lords Supper, (and as you have heard form y) layeth downe a description of the administration thereof, and yet not a word of any Propinatory S fice, but on the contrary hath these words. I dare hold to affirme, that there are no other savifices one perfect and asseptable winto Gods them the Suppli CHARLE HOPE STREET SOME PROBLES AND CO

La. Peders.s.

24 Feet 1. 16.26.

identiacae ib, 4.cap. 9.

Ruleh de desem

الله يه فول دي.

Julia Mari in dial cum

Concil Nicen.

have learned that they are to offer no other, Je. Whieli Heconfirmes againe by the words following the faction fice onto God without ceasing the faces five of prayle, find dere prayer, and the fiveet fundar of good workes.

Laftant.1.6.26.

Clem. Alexand. ter reduces.

- Lastantine peakes plainely. Two things must be up feren अमान दानी अमृति अस्ति अस्ति अस्ति । वस्ति से से भाग कार्म कर offer ear without Do dity file thince, for the gifts, the said grity and vprightnesse of the soule, for the sacrification of the soule, for the sacrification of the soule of the soule of the soul works, you had therefore opened with a distribution of GOL, which is great maked, and placed. in the heart of man, fo that it cannot be defitted with blood, it behooved voto fet patience, fath ennocentie, chaftaie. There is no wither holy ferunce gane sas Tybie that he knews had have of this Propintatoly Tachince which they pretend, and the second and present the post of the present the present the party of the present the party of the party of

Bufeb de demon lib.1.s.60 10.

Enfebrus Cafarien fis answering the Infidelis; fayiff. we fact fice therefore and burne; what ! Sometimes the Memory of that great Sacrifice celebrating the Myfleric Which bay Bodhath Liventos, and centering whichem strankes for our straition, as also offering onto trem religious Hymnes and Prayers. Againe Sometimes we confect are out fetues to him, and busting the the sie crificer which is Christ; dedicating our selves, soules, and bodies to his word. Observe, hee calls the Lords. lulling Mary Supper the Manory of that great factifice, and the bread and wine he teamnes myneries of our fallowed by bireflot a white of any to ophysiology fact face discretif fice, but on the contracy hath their words bemishios "About this time in the yeare 228." was holden the

famous general Councill of Nice where from all

Bill of Charlendame will affect the 348. Biffiops;

Idem 1:3.6.4.6 Eb. 4.cap. 9,

Concil Nicen.

in diet com Tryph. in which choic is the Gauch prophy in stage of the topy table with the bread ministered question and the bread ministered quest of here belong, but being on the understanding of our here belong, but being on the understanding of our minists, the thinks is faith that the breads of God belong and the minists, the thinks is faith that the beauty the faith and the property of the party of the property of the party of the property of the party of t anger which words appeare shareher offermed the afterward to be insufficient to nours lette some; and therfore faith led spiritually on the lamber of God, whose property is comake chings corporally absent, days in the bee spicitually protents Agains, in tayes Chair and a selfaine, but figuratinely or by reptelentation, but not factifized by the Priests was day and and and the

For as Athanafine, who was prefent as the fame Councill, faith, The Sacrifice of the Bord one office did accomplish attenings and comminces Jast and for throughout all sinces, Auron had bis fuoresfore; but the Ear de fine transfisione of successione muchous any change from the to unquier holdesto the Printipled for energy How then the Priests of Rome law, they are after the order of melchierdech, feeing Christ fingularly was of that orders not be bon and orders to swit

But what fayes Bufill a where is but one Sacrifice, which is become function more fleation of the Saints; which is become function made amountable for their confessions of him. There is but one bottom, there is but one purious water, which is the new bottom, there is but one purious for for since what is his blood fired for the falmation of the land to the state of t of the world. Tombas and Janebase Lord forms forme SIL WATA

Athanaforat.3. cont. A rian.

Zufeb.Zmiffen. de san.Dom

Bafil.in cap. t.

to reconcile, and offer himfelfest God, before him oppearing a lowing facilities by areafonable farning of him,
and offering to God a facilitie of proyfe. Agains. Now
in the unit and latter ageofane world, one onely facilitie
is appropried, once offered absolution for fame; for the
lambe of God bath taken away the fames of the world,
offering himfelfe an oblation, and facilitie of a fwelle
finelling famour. Southat it is not the Priefts offering
of Churc, but Christs offering of himfelfe that can
expiate any function of middle and or business,
of Gregory Naziranzene faith, The chief e and principal

Gregor Marias in Pafeb. Oral, b.

Athensford, 5.

Zufeb.Zmiffen, decan.Dom.

point of wisedome is a good and an boneit life. purged and made cleane before! God a mon this God which is off pure, and requireth no other facrifice at our bands, but this pureneffe, which the Scripture commonly calleth acoutric and a broken beart, the factifica of graife, a Councill, faith, The Sucrification of antimumations manyebile Emifferen tiath thefe words Seeing our Englishes to come up into beence this his humane boly which he bash saken upon him beyond the reach of our riencing fight is it was a modfall that upon this day, bee bened conferrate femous the factioment of his body, and blood, that fo what had once beens offered up for the price of our redemption might be honounded in a say & erg for ever to she end, she weredemotion but his ordinagreents for the fabration of men, michael any measi-fomenasse, so also the correspondent ablation and perpetuall factificit of this redempasse might live, and consinue fresh in our memory, and that this one true and perfect facrifice that is to fay Christ, might continuelly bee preet in grace subschine must indge of by faith, not by

out meat d

naßl.in cap. c. Esara. tward appearance; by the inward offection, and not by

Observe here he calleth it a sacrament and not a facrifice; he opposeth the Remembrance of the oblation to the oblation it selfe; the powerfull course and continuance of redemption, to redemption it selfe onee wrought; the prefence of grace to the reall presence, and the body of Christlifted up to heaven, to the Sacrament of the same remaining in the Sup-

See Saint Augustine, who all gorizing the parable of the Prodigal child thus writeth. He flew the fatte colfs when in the factoment of the alter, he renewed the mannery of his Passion in his mind. And agains, the true falls of our factofice, and the fless of Christ was anciently promoted by the factofices in the old law; but in the passion of Christ, and on the crosse it was given in truth; and a shis day is celebrated in our farrifice by the farrament of Remaintrance. Obscue, in the first place, he calls it she Memory of his passion ; and in the second he calls it the facrament of Remembrance, which he confirmes in another place, faying, The Hebrenes in the facrifices of beafts, which they affered unto God, did celebrate the Prophecye of the facultice to come, which Christ did offer : Christians non celebrase she Memory of the farrifice atready done, by a facred oblation, and participation of the body of Christ and are shrow along

Diners other places may be alleadged, whereby is plainely appeares, that they knew of no fisch Sacrifice, as the Remanifes now dreame of , not never mention the word Propitiatory. But because it would be too tedious to recite all their layings. I have lonely thought

V Seed .

ing, ad frate in erem ferm. 37.

Aug. cont. Fault Marich lib. 20 cap. 23-

Aug.sont.Faul lib, 20, cap. 18.

> Revision Conservation en Natabler.

due, not from in

Aug. come. Final Marich: Marich

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erem ferm my.

thought fit to fet downgehe places where they are to be found, so that the judicious reader may fatishe bimfelte further herein, if he defire to fee the Authors themfelues,

has a Epiphania com Marcion here 42.6 35. Chry i foft adner find at 4. idem en tohan, hom. 17. 6 - org had Heb homer & Idem de cume & Sparit 3. & Th O . 13 Math hom. 83. ad Heb hom. 17. Cyril. 10. comers - all an Idem ad Heb home. Tr. & in Leuis !. 9. & in Iohan. 1.5.cap.7. Ambrof.ad Heb.c. 10.ad The de to dof oy 28 ad Rond . 12 in influent Orgin. 6. 2. Hieron ad Damaf. Augusten de fide ad Petrum Diacon. c.2. De trinit L.4.c. 41. In Pfat.94. De cinti Dei. 1. to. v.4. & 6. De temp. adnerf. Funft. 1. 10.c. 2 1. Epist. 23, de Cinit. Deil. 10.c.5. Job statt . 26. Tract. com. Marcion J.4. Greg. No. zianin fantt pafch. orat. 4.

I will put an end to these authors by alleadging the opinions of three of their chiefest Doctors, where by it shall appeare that albeit they did affent vinto most points of doctrine, then maintained by the Church of Rome, yet unto this doctrine of the Mal fing facrifice, they feeme to be a together firangers.

First, Bernard who although he fined in a very corrupt time, yet feemes not to bee acquainted with the realitie of a proper Propinatory facrifice in the Maffe, whose words are these we christ w yet after amanner daily facts ficed while wee doe for forth his death so he feemeth to be borne when we faithfully an represent bie Nativity. He calls it a facrificing of Christ after a manner and his argumene stands thus as Christ is not really bornewhen we represent his Nationy, but! mought

onely

Berner: in vigil. Natal.fer. 6.

dug test Facil de so, cap. 18. could be remembraned. To Christ is not really offer rechin the lacifice of the Masse, but by representation. And againe, Christ would that it should be daily concenbration Mystery which was once offred up for our price; and thus the duerlasting facristic should him in our godly Remove, and be presented up and, but it is a sufficient remain, it by faith and instation were keepe his double to remembrances businessed in milation were keepe his double to remembrances businessed in this question, when a sufficient remains a process of the double to remembrances businessed to not be the double to remembrances businessed to not be sufficient.

Idem ferm.de

cher that which the Priest hath in the hand when her is affering which alone be properly a facilities or whicher the shrifted of front carry that a son borning a south of the Answers that which is confectated and offered by the Answers that which is confectated and offered by the

Petr.Lumb. La.

Answers that which is confectated and offered by the Prieft, to be called a facrifice and an oblation: because it in presentation, and representation of that the facrificant tioly immutation made upon the trops. Underthat the third that the chief the third that the chief the third that the chief the third that the chieft there in this series but receive offered that it is a teleponal factories there is a teleponal factories there is a teleponal factories of the chieft is a teleponal factories of the chieft in the line of the continues.

him Thomas degionals, chart Angelicall Doctor, as her is stilled, showing how Christis sacrificed in the Maste, fitting showing how Christis sacrificed in the Maste, sithis The velocities on of the Sacriment is called a factoristic for two reasons of the Sacriment is called a factorist of the Sacriment is an amount of the Sacriment in the same of the Sacriment is an amount of the Sacriment is an amount of the Sacriment in the same of the Sacriment is an amount of the Sacriment in the same of the Sacriment is an amount of the Sacriment in the same of the Sacriment is an amount of the Sacriment in the same of the Sacriment is an amount of the Sacriment in the same of the Sacriment is an amount of the Sacriment in the same of the Sacriment is an amount of the Sacriment in the same of the Sacriment in the sacriment is an amount of the Sacriment in the sacriment in the sacriment is an amount of the Sacriment in the sacriment in the sacriment is an amount of the sacriment in th

depression of the Burrament is an image sepression of the Burrament is an image metal long and images of the december of the dalled by the mames of those things where of they are imaged with a sometimes of those things where of they are imaged with a sometimes of the solutions.

obe faceument were med periakers of the fruite of Christs

Aquin.z.part.

Christs facrifice. And (faith be) according to this fecond manner, it is proper to this fact ament that Christ is inlearned Doctors, pillars I may call them of the Church of Rome confesse the same with vs., that Christis not really, properly, and truely facrificed in the Eucharift, but Metonymically; because therein is a representation of the death of Christ, and a commemoration of his passion; and an application to cue ty particular belower of the benefits of Christs redemption voto himselfe by faith, and douder and rods Petr. Lamin. Lem!

And here we are to take notice of the reason, why the Fathers tearmed the Sacrament by the name of a Sacrifice; and why they called it an unbloody Sacri-

2 liver

Sept. 46(12).

1.10 18.0

Seeing the whole outward scruice both of the lewes and Gentiles confifted principally in facrifices, it feemed hard and harfh to those that were converted either from the one fide or other, and like to give much offence, if the Church should wholy about lish all sacrifices; because these Prosolites newly con verted to Christianity did not beleeve that religion could fublish withour facritices. Least therefore they might exalperate or provoke either the one or the or ther, the Christians applyed themselves both to heare and speake of alters and facrifices; and for that the Apostles had taught them that all enternal facrifices had their end in Christ, they therefore durst not give any approbation to the continuance of lewish sacrifices, much lesse to Heathenish:therefore they called the Lords Supper, their prayers, their fernice, their almes, and well-nigh cuery religious actions a Sacrifice, the Table of the Lord, an Altar, the Bishops, and Pastors, Priests. And thus the Fathers called the Supper of the Lord, the true Sacrifice of Christ, because of the truth of representation, and truth of the effect thereof to the faithfull, because alto that the Church doth therein truely offer her selfe to God, as August. de ciuit. Dei.lib. 10. cap. 20.

Thus the Lords Table was called by the Fathers an Altar, not properly, but by a figne and allusion; and hercupon sometimes it is called an Altar, sometimes a Table. The Table of thy Spouse hath holy bread and an body Cup. And Augustine, None say fo but such as receive life from the Lords Table. Againe he calls it an Altar (Ad Bonifa. Epist. 90.) faying They rushed in upon him with borrible violence and furious cruelty with clubs; and sach like weapons, as he food at the Altar, breaking downe the wood of the Altar most barbarousty. And some of the Fathers deny that they haue any Altar properly; which doubtleffe they would neuer haue done, had they acknowledged a Propitiatory facrifice in the Sacrament. Our Alter is an earthly gathering together of such as do apply themfelues to prayers.

Arnobius fayth, The heathen did accuse the Christians, because they did not build them Altars. About the 400, yeare Altars began, not for facrifice, but for the honour and memory of the Martyrs; as the Councill of Carthage doth record, cap. 11.

Now how do the Fathers call it an unbloody faerifice? In two respects, first thereby to distinguish betweene this representative Sacrifice of the Sacrabetweene, and the bloody sacrifices of the law, and the

Zeach, de cultu. Des externo

August de ciuit à Dei Lio. 6, 20:

Auth, libr. de cultur.agr. Dom. in August:

August.com.lie. Petil.lib.2.6.47

Clem, Alexan. Strom.7. Arnob, lib.6. cont. genter.

Cozcil.s. Carth;

Zanch, de cultu. Dei externo

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sugar, earl, file.

bloody Sacrifice offered by Christ himselfe upon the Crosse; by which very distinction it appeares that the Fathers dreamed not of Transubstantiationor the presence of any humane or materials blood, in the Sacrament, for then doubtleffe they would neuer have vsed that distinction. And me thinkes that distinction being admitted by the Church of Rome, cuertes and ouerturneth the reality of a Propitiatory surifice: For Christ cannot besacrificed except hee be flaine, and he cannot be flaine without shedding of blood, and if his blood be shed really upon the Table after a corporall manner, then how is it an onbloody Sacrifice: wherefore it is first called an vabloody Sacrifice to distinguish betweene the bloody facrifices of the lewes, and of Christ himselfe; it being not a refacrificing of Christ, but onely a figuratiue representation and a mysticall commemoration of the facrifice of Christ. Secondly, it was called an vubloody Sacrifice, be-

cause it was Eucharisticall and a sacrifice of prayse and thankesgiving, as for all blessings in generall, so especially for the worke of our redemption by Christ. And this is manifested by a notable saying of Saint. Augustine, Hold it sirmely, and doubt not that the only begotten Sonne of God, which was made stell for vs, offered himselfe for vs a sacrifice of a sweet smelling sauour unto God, to whom with the Father and the Holy Ghost, in the time of the ancient Law, living sacrifices were offered; and to whom now with the Father and the holy Ghost, one onely God, the holy Church

dotb not cease to offer bread and wine throughout the

whole world. For in those carnall sacrifices there is a

figuring

In tom. z.ex lib. ae fide ad Petr. Diac cap.19.

Income of T

generall parts

amiredia;

Agerine Lefuit

infittet maral.

Gropperus:

Epife. Rom. to

Leo primus.

cap. 13.

figuring of the flesh of Christ, which here was to offer for our summers, and of the blood which he was to shed for the remission of sumes that in this sacrifice there is a commemoration and thankesgiving for the slesh of Christ which be bath offered, and of the blood which he powed out for vs. Observe here, first he calleth it bread and wine which is offered. Secondly, hee shewes the end, only for commemoration and thanksgiving.

So that none of the Fathers did tearme the Encharift or Sacrament of the Lords Supper, in that fence which the Papifts doe, to bee an unbloody facrifice, because Christ without shedding of blood was really properly, and personally offered; but because it was both a representation of that substantiall and great sacrifice which Christ offered on the Crosse; as also because it was a sacrifice of prayle, thanksgiving and commemorations and the same

And heercupon fome of the learned Papills as Gropperus and others being ashamed of this grosse and impious opinion of the Romanists, have confessed the Masse to be nothing but, Onely a remem, brance of the paffon of obrist, in a publicke congregation of Christians, where there is a generall thankes gining for the benefit of our redemption; but that Sacrifie of Christ upon the Crosse, to bee offered to God, and to remaine in the prefence of God in the time of the Supper, that when a man despuires of his owne worth, hee may apprehend the price of our redemption (to wit) the body of Christ by faith, and offer it to God, betweene the wrash of God and his finnes; for the obtaining of that pardon which Christ bath both merited Thus and procured.

Thus have wee at length, brought this first part of our consutation to an end, in which is plainely produced, that the Popish Sacrifice of the Masse, hath no foundation either in the Scriptures; or Apostolicall constitutions; or was either knowned water, or named by the Fathers for the space of 600, yeares after Christ; as also that the Fathers wied the word sucressive in a sarre different sence from that of the Church of Rome.

The second generall parts

Ambro.lib. 5. Epift.33.

Azorius lesuit
institut.moral.
part 3.lib.10.
cap. 18.
As also Massamius librade
Episc.Rom.titul
Leoprimus.

The second part followes wherein wee shall demonstrate how, and by what degrees the Masse was brought into the Church, and how it increased, and first shall I shew the meaning of the word Masse, and how it was vied in the Ancient Church, The Papilto themselves are not certaine of the antiquity of the word Missa, the Masse; yet they finde it no ancienter then Pope Leo, and Saint Ambrofe his time; fo their owne Iesuites confesses Bellarmine and others. But the word Missa when it is vsed by the Fathers, signifies nothing but a publike meeting to the Communion, and prayers; or a dismission of the assembly, or the forme of their religious worship: For the first of thefe it fignifies an afferably gathered together, to serue God publikely (as George Cassan, prafat in preces fues, confesseth) which the Greekes signified by the word funagein, to meete together, funaxeis potein, to make congregations; ekklesiazein to gatherto. gether, which words they for the establishing of their hereticall doctrine, have abfurdly translated to make Maffe, or to goe to Maffe.

Secondly, the word Masse was vsed for the forme of religious service vsed by, and in the Church, and

lignified.

signified the same with tembergia or hierourgia. The Meleuitan Counsell taketh prayers and Masses both for one thing; and to this purpose Saint Augustine in a Sermon (if it be his) sayth, There are some, and chiefly great men in the world, when they come unto the Church, are not demoutly affected to celebrate the Prayses of God, Sed cogunt presiderum ut abrenies Missam; but compell the Minister to make short the Masse.

Concil. Meleuiton. c. 12. Aug. Serm, de Temp-251.

Brains Tom, 3.

tiels nervice le

Heere the word Masse signifieth the whole Liturgie, reading of Scriptures, singing of Plalmes,

Prayers, and Praylings of God.

Thirdly, it fignified the dismission of some of the congregation; as wee shall shew immediately. I The Papilts deriue it dinerfly, some a missione. Quia oblatio & preces ad Deum mittentur; because an loblation and prayers are fent up to God, or Quia Angelus 4 Dea mittatur, qui facrificio affestat, because an Angell is lent from God to affift the Sacrifice. Some of the word Missath vsed (Deutr. 16. 10.) or Masah which fignified a free gift, or Elevation, but certainly there are no words now vied in the Church of the Latines, or which were vied formerly derived of the Hebrewes, but they were first vsed by the Greeke Church and Fathers : but this word Miffa or Mif-Cath was never vsed by any of the Fathers of the Greeke Church to fignifie a either the affembling or service, or Sacrifice of the Church.

And therefore is rather to be thought to be deriued a missione, and that two wayes; either a donis mission, from the gifts that were sent by such as were of ability, at the celebration of the Sacrament, both

animere

Hug de Sanct.
victo.
Thom. Aquin. 3:
part.queft. 83.

infilter in con

Invocende fart. Altaris wyder.

Genebrard, de litourg. (andia Diony).

-Roddicenius

Freent hine, tro

and elle Prophs

Sic refere Films

sures affine.

soli nander ab

of herender La

S.Leuit.

for

Salmaron lesuit
epist. ad Canisium de nomine
Misse.
Azor. Iesuit. Institut. moral, par
2.1.10, c. 18.
Binius Tom. 3eoncion. p. 110.

for the furnishing of the Lords Table, as also for the reliefe of the poore. Or else it was called Missa, a dimissione populi (as Cyprian calls, remission pescatorum, for remissionem) when the Deacon cries, see missa est: Leane is granted, you may depart. And it is not valikely, that the same custome was vied by the Greeke Church, when the Minister cried, Aphesis laois; dismission to the people.

This dismission was two-fold.

The first was called Miffa Catechumenum! when the Catechumeni (that is) fuch as beeing converted to Christianity, but not sufficiently is structed in the principles of religion, and therefore were not as yer baptized, were caused to depart; as a so with them the Fenuents who for some open and scanda lous crime did do publike penance in the congrega tion; and the Energonmenos (that is,) fuch as Were excommunicate (who were to called, because being delivered up vnto Sathan, they were supposed to be vexed with wicked spirits) Thele three forts of people were permitted to bee prefent both at the prayers, feruice, and Sermon, but when the Lords Supper be gan to be administred, they were to depart , where fore the Deacon cryed with a loud voyce, ite missaes Leane is ginen, you must depart. A custome not vnlike that of the lewes, which was, not to permit any Leprouse or infelled person to be present at their facrifices; and the custome of the Heathers, who would have prefent at their facrifices and augurations, heither enemy, nor conquered, nor woman,

nor virgin, nor any profane person, wherefore the

Priest was wont to aske Tistede? who is there and the

Raban. Maurus
Institut l.1.c.32
Innocen.de sacr.
Altaris myster.
l.6.cap.12.
Beatus Rhenanus
in lib.quar.Tert.
aduer, Marcion.

falls on South

SUPPLY MOUNT

pattigued 84

Rabbi Leui in c.
5. Leuit.
Procul hinc, procul este Prophani.
Sic refert Festus
Appulei lib.2.de
aureo asino.
Alexandro l.4.
C.17.

answere

£2.4.20393

Cornelese

milanitions

or with the to

es aismes! Liverpart

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Carbeday

answere was returned, Kaloi k'agathoi; none but such

The second, was Missa Fidelium, the Masse of the Faithfull, which was the whole ceremony and celebration of the Lords Supper. Then all things being

finished, they had liberty to depart.

Thus it appeares that the word Masse is not so ancient as our aductsaries pleade, serome who was the Pastor of Rome, and of no small credit with them, neuer vies the words; Ambrose once onely; Augustine but twise, and neither of these in that sence in which the Papists vie it. And whereas they object that place of serome one the 11. chapter of the Proverbes, it is not thought to be his, because therein is mentioned Gregory, who lived about 200. yeares after serome; but the best learned do ascribe it to Bede, as they do the Sermon of Saint Augustine detempore, to Ambrose or Hugo de Sancto Victore.

But from the name, let vs proceede to the thing it.

Celfe.

Albeit, that about the time of Saint Gregory, there hapned such an alteration of the Canon of the Masse; of the manner of service; of vestiments; of the bread; of private Masses; of prayers vnto Saints; and so continued till Charles the great, insomuch that the Church of Rome had cast off her ancient simplicity, and Matron-like habit, and became like a garish Curtezan, yet this sacrifice of the Masse was not as yet allowed of generally in the Church. Not in Gregories time, for Bellarmine himselfe confesseth he could finde nothing in his writings for confirmation of this their sacrifice. For the corporall reality

Greg. tom. L. Morald 14.5.31.

.31.

Luke 24.39.

E Sermone faxon-legend in Feft Paschatir to be seene in the Library at Oxford, and other Cathedrall Churches.

of this factifice, which our aduerfaties defend vpon an imagination of a Transubstantiation of the bread into the body of Christ, seemes to be sufficiently confuted by that disputation held by Gregory against Entiches the Hereticke, who denied that Christ had a true humane body, against whom Gregory obiected that faying of our Saujour to his Disciples, who after his refurrection made a doubt of that which Encyches spared not to maintaine, namely, that it was not the lame body wherein he was cruified, but onely a shadow of a body, and so his humanity was but kata Phantasian, not really, but onely in appearance; But Gregory obicets the words of Christ. Handle me, and see for a spirit hath not flest and bones, as you fee me have; behold my hands and feete, that it is I my felfe.

By the same testimony of sence, may Christians now discerne bread to be bread after consecration, by which the Disciples discerned Christs sless to be sless because they after resurrection; they were to believe because they did see and seele it to be the sless of Christ, wee have the benefit of source sences, seeing, handling, tasting, smelling, to prooue vs to receive not sless,

but bread.

And here we may note what was the faith of the Church of England about those times of St. Gregory, by an ancient Homily written in the Saxon tongue, and appointed to be preached throughout England in enery Church vpon Easter day.

Part whereof runnes thus.

In the holy font we see two things in that one creature; after the true nature, the water is corruptable ma-

Thomas many

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amou, year observed to be a considered to be a cons

Pafcade corp. & Sang Dom, ap.g. & 10. for as steplically, and he refferenties in Alglery. Again: The blood is alranked in viryllery fairmully, and it is alranked in viryllery fairmully, and it is although the me. And, The fair limit has been as a steplically and the field of the imacenties to the barrament, under the not vidiculous to Parent the barrament, under the not vidiculous to Parent, that we drinke the blood of a faire man, whose need, that he would have the answard figure, and the inward fubitance represented by the figure, to fairly in the Sacrament, where we would not have the arrived by the figure, to fairly in the Sacrament, and her would not have the white the blood of Christ with their bodily mouther, to be to abtuil a as to drinke the realism feb fairlief blood of Christ with their bodily mouther, but onely Sacramentally, and in a Mystery, drive and sent and and any and in

Bertram.de Corp

bodily mouther, but chely Sacramentally, and in a Mystery.

Responding the professional distribution of the Charles of the Doctrine of the Charles of the Doctrine of the Charles of the C thise then survive in the himself extraores from facing a single for the facility of the facil tofus the opening the particular property of the particular to the the Ball receiving and the thirty renewing softine remembrance, to the once offering we doe facilities. Agains, the part (laids the Help of the example which is

Pafearle corp. & Sang Dam op.g. & 100 dayly offered by the faithfull in the mysteries of his body and his blood, namely, that who foener will draw neere unto him, may know that he must have part in his sufferings; the image and representation whereof is exchibited in the holy naysteries. Indeed, and the holy naysteries.

About the rooo, yeare liued * Theophelast who feems to deny this Propitiatory Sacrifice, in thele words, The medicines which are effectuall and forcible do heate at the first time, being administred, but those which neede to beetaken againe and againe, doe sufficiently argue their weaknesse by that anely moter enen forit faroth betweenethe Legall Sacrifices, and the Sacrifice of Christ. But here arifeth a question, whether we also doe offer faces fices without fleedding of blood? onto which me answere affirmatinely, but it is that wo doe remuches meane time it is but one Sacrefice not many, becan hath beene offered but onely once we offer then day himselfe, or rather the Remembrance of this oblation by which he did offer hangelfe. And in another place he hath these words, where there is remuffice of fluir, there needes not any more facrifices but Christ hath of the christ hath of fered a Sucrefice ferning and standing sufficient for emer and therefore weeking no medde of any where felt coma factifice.

About the 1000 years they beganne to ordaine Priests, with these words, Accept potestatem mission celebrands, or facts strong offer rends pro visits of more relebrands. Take power to telebrate Malles, and town offer Sacrifice for the quicke and the deader Them offer Sacrifice for the quicke and the deader Them had private Masse goeten some life, wherein they had private Masse goeten some life, wherein they had private Masse goeten some life, wherein they had private did communicate for himselfe, and for Priest alone did communicate for himselfe.

in France, denied the reall prefence as Barening reports, An roof-thin.

de come abl A - Theophil, inc. 8 cus, a Liner: Meitherdoil reappeare by the writings of Bede, of He in copy and fear Remigius dis Pfall 51 of Ra bas de Inflitair Cleric, La Boys, Openyeline i-10. epifica Heb. Alfuh liueti beedea the time of G gery the Gree and the La ran Councell, thefe Boron THIRD WALL der of his for allearning: He had the weener mi 1100 and Pa the so error acada erding tolshe Barbericus . anArch-bifhop

fence as Baremins reports, An. 1004-num.

Adde vnto the Sformer Almariof Paris, burnt for this opini ongabourthe yeare hraba of whom Kerthus Luigenrguand Ge Remigreening Brench Hillo rian make men cleric, Li Rois Charles of the distributed in the control of the co renfubstantiaion before the Lateran County and the Libra

> ran Councell Them Jugob A was be the me apendane appage 19.74 der of bester for allearning Heshaublens Villa none redo Transpor Bantiality should be property of the property

> > poris. Centrad

Lib. a. Gap. 3 to an Arca-buller

in France, deni-thofowho had payed him a good price to be remem-ed the reall pre- bred when hee received the Sacrament, that intentionally the vertue of his communicating might proficthem to faluation. Then began the circumgestation; or carrying about of the bolt with the adoration or worthipping of it. Then began they to afcus, a Donor cribe to it the power of healing, and working of mi-

cacles he district the time did the Church of Rome gine vnto the Sacrament that great and as yet vnrecoursed name of taking away the cup of the Lords Supper from the Layity, that is like Arithmeticians they had liberally fludied addition, making many things effentiall to the Sacrament of the Supper which were notes lonow they might put in practife Subfraction by with holding the one halfe of the Elements (when with Christ institutes and the Apostles and Primitine Church celebrated the Lords Supper) from the lay people.

Let curry maniadge here whose religion is new or

Among divers other additions vnto the ceremonies of the Masse, in the yeare 1965, was joyned the bleffing of the incense wherein there is mention made of a propitiatory sacrifice. But this doctrine was not generally established in the Church till within this 408 years; for as one of their greatest Schoolflynes Ante Concilium Lataranen e hat doma station was not that is merally approved and maintained

and Corneline Mulles Billion of Burutum (fo famous plont

famous for his learning as Sixtus Senensis writeth, that he was a Preacher at twelve yeares old, and all Italy rannelaster him) did defend in the Councell of Trent; that Christ as his less supper did affer no facrifice at all; meaning no true Propitiatory sacrifice. For (as he yrgeth) if he offered himselfe to his Father in his last Supper, then should be not have perfected his sacrifice with one oblation made, as Saint Paul teacheth, but with a double oblation twice made, once in the Supper, and once vpon the crosse, which were most repugnant to the holy Scripture.

Bur from the time of the Laterane Councill, this doctrine of the Masse tooke such roote, and spread it selfe so farre and so fast that the greatest part of Europe is darkned with the darke shade thereof; grow-ing by degrees from an action of thanksgiving to an Eucharisticall Sacrifice, and from thence to a Propitiatory facrifice by way of Mystery and Commendation; and from thence to a true, proper, and reall Propiciatory facrifiee, equall with, nay farre more effectuall then the facrifice that Christ himfelfe offered vpon the croffe. And this dangerous and blasphemous doctrine crept in the more eafily by the ignorance of chefe latter ages both in the Church and Commonwealth, caused by the troubles of the Church of Rome, as also by the corruption of languages, which was in this last thousand yeares, occasioned by the mixture of divers nations together in feveral king domes, and especially Italy and this herefie beeing crept into the Church was fostered and nourished by the coldnesse of mens denotion, the controusnesse of the Priests, and the carelemeste of the Bishops. The cold-M. 3

Snar.tom.32 d 74.feff.2. pag.9.49. Hep.7.27.6 f. 26.28.

Adrese.

coldnesse of the Christian Church, the Supper of the Lord was celebrated enery Lords day, wearn some Churches enery day, and great multitudes resorted and thronged thereunto, yet in processe of time, men began so to neglect the Lords Table, that there was this law enacted to compel them to amore carefull respect of communicating, That such lay people as did not communicate at the least enery feast of the Nativity, Easter and Whitsontide should bee held for Instidells.

Carol.Mag.lib. 1.cap.138.182. 167. This law was afterward ratified by Charles the

Great; and viged vpon the people. Maris to animod

But hereby it came to passe that the profits of the Priests were much curtalled, because the people brought not so many offerings as in sormer times; wherefore the Clergie thought to vie a speedy remedie for this disease; and therefore began to teach them, that the Sacrament was not onely profitable for the saluation of the Communicants, but also far all their friends, and kindred living and dead, which the Priest should remember secretly with himself at the time of celebration; and this they called *Vim Missa, the force of efficacie of the Musse*. This broght in store of gaine to the Priests purse, as *Diana* did to *Demetrica* and his companions; and as the *Pythonisse* did vito her masters; no marvaile then if they stand to maintaine that which maintaines them.

Ad.10.25. Ad.16.16.

> This doctrine of the Maffing facrifice they cunningly built upon two foundations, which were layed both at this time, the better to keepe the people in awe, and to cause the more respect unto their facrifice.

The

8 cw diph/3.

The first was Transubstantion; for after it was taught that the bread and wine was changed fubitant cially into the body and blood of Christ, then what reuerence was too great for this facrifice? who could doubt that it was Propitiatory?

The fecond was Purgatory; for then might the people argue) if our friends departed out of this world doe abide the scorching flames of Purgatory; and that wee our feltres must thither too; and if the holy factified of the Masse hath such vertue as to ease the foules therein; then let vs out of charitie to our friends pay some portion of money to the Priest, for the cellation of their paines; and out of lone to our felues when we dye, let've leave grounds and goods to the Church that Masse may be layel for ve when we are dead. Thus you see how the sacrifice of the Masse got footing : vpon what ground it flood, and fo con-

But God that fill provideth for his Church, and hathcaufed light to breake out of darknes, that albeit the darknes of Fgypt bee palpable, yet light hall Thise clearely in Gelben ; and to this end hath che divers of his fernants to delinier truth out of prifon, and to manifest the light thereof vnto his peo-

Their owner ongues are against them; and some Council, disclaime this point. As you have heard aquinas speaking in this case, page 77. so there whether he be not full the same, who sayes, it believes that there elermore should remains some respectives of the passion of our Lord. In the old teaps of the passion of our Lord, in the old teaps of the passion of our Lord. In the old teaps of the passion of our Lord, in the old teaps of the passion of our Lord. In the old teaps of the passion of our Lord.

Aquin.in Sum. part.13.9.73 AT1.66.

lica. Balec

lament this principall factament was the Paschall lambe; whereupon the Apostle fayes, Christiour Paschall Lambe was offered. And in place thereof hath succeeded the Eucharist in the new Testament, which is a Memorial of his passion past and suffered, as the other was a prefigurer and so eshewer of his passion to come.

Petr.Alphila.

In dialogait.12.

Aca. Hales

ledge the Masse or Eucharist for no other thing then a Sacrifice of praise. And this was at that time one of the questions disputed by the Albigenses and Petrus Brutis, who was burnt at Tholosa where hee taught publikely that it was not a Propitiatory. All these san publikely that it was not a Propitiatory. All these san publikely that it was not a Propitiatory. All these san publikely that it was not a Propitiatory. All these san public satisfices (saith he) which were weather the san were nothing but signess of this great satisfice, which was the destroy sinne. But since the comming of Christ weavily not any other Sacrifice but that of bread and wine which he hath ordained on it like unto that which Masses hather law salled norm and sacrifice of prayse; for therein me prayse God for the benefit hee hath bestowed upon vs.

Alexander Hales seemes to crosse the Masse in diners of his affections: for he speakes thus, Jesus Christ
bath offered a double sucrifice, a spiritual and corporals,
the spiritual that is a service of denotion, and love to
marks mankind, which he bath offered in spirit; the corr
porall the sacrifice of the death which he wader wont upon the crosse, which is represented in the sacrament,
(Marke he confessed in represented in the sacrament,
otherwise then by septesentation). The spiritual signend by the incense and personne which may made upon
the inner alter: the corporall which hee affered in the
sless, two weres, that is to say, sea fibly upon the crosse

Aquin is Sempert 13.9 73.

amical

and infenfibly upon the altar. (Observe he tearmes it an infentible offering, not graffe under the formes of bread and wine.) That fenfible fort being shadowed out by the facrifices of beafts; but the infensible by the facrificing of things that are infensible, as fruits, bread, and wine, both we one, and the other upon the otter cated his lives they their flavier, which have alleralla

Here he maketh one Propitiatory, for luch were the facrifices wherein beafts were offered with the thedding of their blood for finne; figuring out the fingular facrifice upon the croffe offered by the Mcf-Gah the Lord Jefus Christ. The other Eucharisticall onely, for such properly were those of fruites, bread,

Lyralfo that Catholike interpreter of the whole epiad Heb.c. scripture seems not much to dissent from the former; for writing of the Sacrifice of Christ that it is not to be iterated, preoccupates an objection thus. You will fay the facrament of the altar is enery day offered up in the Church. But the answer bereto is, that this is no reiterating of the facrifice but an ordinary remembring and calling to mind of the onely Sacrifice offered upon the croffe, wherefore it is faid, Math. 26. Doe this in remembrance of me.

That most learned Arrive Montanus, vpon Luk.22. thus writes, This is my body: that is, My body is facera- in Luc, sa. mentally contained in this scrament of bread; and Straight way he addes (like another Nicodemus Christs nightly disciple) The secret and most mystical manner whereof, God will once vouchfafe more clearely to vnfold unto his Church.

Thus hath the light of truth appeared from the

Re2:17.5.

beginning of the Primitive Church wntill thefe our dayes, albeit (till within this hundred and odde yeares) it hath from the time of Gregory flined more dimmely, and fince the Laterane Councell feemed well night o be quite extinct, and agains to gain and

But at laft the Sunne of rightcoulnes communicated his light vnto these startes, which have illuminated on Horizon, fuch as Luther , Zuinglius, Oecolampadius, Caluine, Beza, Temell, and many famous Marryis in queene Maryes dayes as Grammer, Latimer, Ridley, Bradford, Philpot, &c. which (albeit it plea) feth the Romish Factors to brand them with the til rle of Heretickes) have so dispelled the darkenesse of superstition, and discourred the Mysterie of Amia on della the world may point out which is the purple and fearlet Whore, Babylon the great, the mother of harlots and abhominations of the earth; whole shame, her children, louers and friends would faind conceale, but God hathlayd icopen, and will dayly more and more, before men and angells, till the time come, when the shall be cast downe, burnt with fire, and made defolate for evermore, beam of guilles han

Thus have I ler you'fee briefly (and I doubt more briefly then so ample a matter doth require) how the factifice of the Masse crept into the Church, and how it hath continued.

How first it was celebrated in a most plaine and simple manner. A remone sald sold and year region

Secondly, it began to admit some encrease of ceremonies, especially the offerings for the dead, which was but a gratulation and thankesgining for them, vnrill 200. yeares after Christian and thanks a single of them.

Reu.17.5.

Thirdly,

Thirdly, prayers for the dead, got entrancement the Supper about 400, yeares, then came in Purgatery and redemption of foules thence by Maffes, though not generally taught nor authorized by any Councill. Councill.

About the 780. yeare Gregoryes Maffe was publikes ly taken vp in the Churches of Italy, whereas before Ambrofe his Masse was of more generallyse

Fourthly, the disputations of Transabstantiation began about the yeare 846., but were not fully concluded till the councell of Lateran by innocent the third, anno 1216. After which came in the offering of the body and blood of Christ vpon the altar. And after that, there followed the enclosing carying about and adoration of them. Thus grew the Church of Rome from entil to worse, till it came to that mise-rable state wherein it now is:

And as the Romanifes are Innouatours in respect of the Sacrifice of the Malle, to are they also in respect both of the Canon & of the Ceremonies of the Maffe: for whereas they boaft that the forme of the Maffe in respect of the Canon is so ancient, as that they deduce it from the Apostles, and to this end ala leadge the Eccle fiafticall Hierarchy of Diony fine, forme of their owne writers doe question the veritie and and tiquity of that book, doubting whether it be spurious or no; and that the Canon hath admitted divers additions by feuerall and fundry Popes appeares by their owne Polidore Virgill, whole wordsbee thefe. All the Mysteries were delinered by Christ to his Apo- de innent restles barely and plainely. Januaring more of piety them rum. 1.5.ca. 11. outward form; for Peter was wone onely so confecrate by Saving

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Auro 432.

ARRO STY.

ENNO 600.

ANNO 129.

App. 49 3.

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Anno 170.

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92 Saying the Lords prayer , after this these mysteries were enlarged by Saint lames, by Saint Bafill; Coele-Rine added the entrance of the Maste, beginning with Anno 423. this Pfalme, Indge me ob Lord. Damasus added the confession which is made by the Priest before hee ascend Anno 577voto the Altar; some ascribe et to Pontianus; Grego-Anno 600. ry added the Antiphany which followeth the Entrance; and that Lord have merey upon vs. Should bee repeated ninetimes, with the Antiphonie after the Epiftle, Gofpel, and communion. Telesphorus added the bymne of glory to Godon high. Gelafius added the conclusions of Anno 129. Anno 493. the prayers [as upon Christmas day, because thou didst. give thine onely Sonne sor, as is fet downe in the book of Common prayer and vied at the administration of the Communion by the Church of England Jerom added the Epistle and Gospell, and that all men bould stand up at the reading of the Gospell; Hallelniah they borrowed from the Church of Lerufaleme the finging of Anna 336. the Cread was added by Pope Marke the first & which Damasus afterward renewed; Gelasius added the Antiphony which they call Tractum, with the hymnes and prefaces which goe before the Canon, which are nine in number ; the tenth to the honour of the Virgina Mary the mother of God Pope Vebane added Arron first burnt frankincense on the Altas according as God commanded Mofes; and Pope Leo the third commanded the same to be ofed in the Church, which also the Anno 800. Heathens did vie. The mashing of the hands mas aceremont taken from the custome of the lewes, and from the Gentiles, whose ofe was to wash their hands when they facrificed. Xyftus the first appointed that in the pre-

face, Holy, Holy, Holy, Lord God of Sabbath, bould bee

fung.

4nno: 109

Anno 440.

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fung. Whereby it appeares that the Canon of the Maffe was neither all composed by one man, nor was digested into that forme wherein now it is. which appeares by this that Pope Alexander the first who lined ccclx yeares before Gelalius and Syricius in memorie of the passion of Christ cansed these words to be added, who the day before he suffered, wowo shefe words, this is my body; whereby is is enident that that was the beginning of the Ganon. Leo's afterwards added therefore this oblasson; and this holy facrifice and immaculate hoft; Gregory annexed three prayers which are thefe, Dispose our layes inchy peace, and deliner ve from evernall damnation; and cause ve to be numbered among thine elect. So others added other things; after the Canon is ended, then is faid the peace of God; then was appointed that the Priests Should kife one another by innocent the first, and that the people Should kife the pax by Leo the fe-Icures mocked b

Anno 408.

Now for the reremonies of the Masse, most of them were borrowed from the Iewes and ancient I-dolatry of the Romanes instituted by Numa Pompilisu their second King about 700. yeares before the in-

As their shauing of Priests, which the ancient Is dolateous Romanes vsed after the forme of the Baby-lonians, or of the Herculean Priests, called for the same cause stephenophores, as bearing a crowne vpon their heads; these were by the Heathenish Romanes tearmed Curiones, from whence our Romish Priest-hood haue borrowed the name of Curate. Next the vestment of the Priest, which Nama Pompilius ordained to be White, called by the Latins Alba, and with

The

Curio sacerdos
qui in sua cura,
id est in sua parocbia sacris
pracrat, Tit. Lin
L. doc. 3:

N 3

the

the Vestment hath continued to this day, wherein the Priest celebrateth Masse.

Titleman.in trast.de exposit. ministe musse. Gab.Biel in lib. de exposit. Miss. But our Romanists scorning to bee beholding to their Idolatrous Predecessours will have this Anlbe to figure the connerfation of Christ in his stells, or the purity of his body incarnate in the numbe of the Virgin. Others interpret the white colour to signific chastity and continency. Others signific by the Anlbe, the white garment presented by Herod unto Christ, when he was sent backe as a soole to Pilate.

Alexand.ab
Alexand.ab.
Alexand.ab.
Alexand.ab.
Alexand.ab.
Super tunicam
pectori tegumen
Tit.Liu.l.1.
decad.1.
Purpureo velare comas adopertus amictu,crc. Virgil.
enead.3.

्रेस स्टब्स्टिस्ट होता है। इस स्टिस्ट स्टब्स्ट

rachia facris

Aboue this, the old Roman Idolators vsed an ornament for the breast of brasse or copper, which is by the Church of Rome now turned into gold or silver, tearmed the Cheasuble. They vsed also a vayle to cover their heads, called an Amice sits invented by AEneas; which also our Masse Priests vse; and they will have it to represent the vayle wherewith Christ was covered, when the Iewes mocked him in the house of Caiphas. Or the Divinity of Christ hid vader the humanity.

Adde vnto these the Stole, the Manuple, and the Zone: which three (saith one) do represent the three cords wherwith Christ was bound, and led before the High Priest. Or by the Zone (saith Biel) were figured the rods wherewith Christ was whipped; by the Stole laid a crosse, the crosse that Christ carryed on his shoulders; The Manuple carryed on the left arms represents the band of loue wherwith Christ was holden:

Another interpreteth the Zone or Girdle wher with the Aulbe is truffed or tyed together, to fignific the band of the charity of God.

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The Stole put vpon the Amice on the necke of the Priest in forme of the crosse to figure the obedience of Jesus Christ vnto the death of the Crosse.

The Manuple carryed vpon the left hand to figure

the eternall felicity of Iefus Christ.

Another faith the Amice figureth Faith; the Stole humility of obedience; and the Manuple the watchfull and hearty denotion of the Massing Sacrificer. Thus are they vicertaine among themselves of the figurative representations of their Sacrificall Vestiments.

The next ceremonie was Holy-water borrowed from the ancient Idolaters of Rome, and invented by Numa, who ordained that the people should bee sprinkled with sea, or falt water; because that falt was of a sierie nature which is apt to purific; hereby they purged and cleansed the faults of the people,

especially lying and periury.

Pope Alexander the first of that name, and one of the first corrupters of the holy sacraments, sollowing the Idolatry of Pompilius, commanded this conjuring and confectating of holy water, to drive away divells. But to colour this witchcraft hee vieth this comparison. If it be so (saith Pope Alexander) that the ashes of a red cow, offered vp in sacrifices, mingled with water of the sountaine purified the people of the Iewes; by greater reason the water sprinkled with salt should purifie Christians and chase away divells. Thus have they continued that Idolatrous vie of Holy water still in the Church of Rome, which the Heathens did vie 360, yeares after Christ, as appeares by that story of Valentinian.

Procin l, de foc; co Gag. Procl.

Plarenicatu.

Eius aque af fer sione, peccata presertim periuria mendasia que delui credebani. Blond, li, de Roman, Tri, umpho Guid fast. lib 3.

Si cinis vitule aspersus popula Indeorum, & e. Platina.

Hift.Tripart. lib.6.cap.35.

After

Tilus Lin.

After the sprinkling of Holy-water followes the Procession which Platina ascribes to Agapetus, Bishop of Rome; but I find it well nigh a 1000 yeares before him practised by the ancient Idolatrous Romanes called Supplication.

The order of Procession instituted by Numa: either to appeale the wrath of their gods, or to obtaine

peace, or the fruits of the earth was this.

First, before the Procession went young children, then the Priests clad in white Vestments, singing hymnes, prayles, and songs vnto their gods; after sollowed the High Bishop (called by them Pontifex Maximus) which title was after given to all the Emperours of Rome that were not Christians (as appeares by their coynes and Sculptures) then the ancient Senators of Rome, and their wives and children, with crownes on their heads.

In the Procession was carryed commonly the Pagent or shrine of supiter or Anabis by some of the Priests clad in white Vestments, their heads beeing shauen, and having a crowne vpon their heads. This crowne was in such repute, that the Emperour Antonius Commodus himselfe being the High Bishop caused himselfe himselfe being the Himselfe being the Himselfe being the Himselfe

the shrine of the god Anubis.

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Before the shrine went a Torch-bearer, carrying a taper light in his hand; when Procession did passe through the streetes, there were appointed certaine places for station; during which solemnitie, the Temples were set open, the Altars and Images persumed with Incense; the shoppes being shur, the Halles of Instice closed, and the prisoners vnchained. What

Supplicationes gisas nos proces Gones vocamus, Rebant circa delubra fanaque & puluinaria in quibus bones dijs dabatur, pracedentibus pueris ingenuis, & facerdotibus coronatis, ac Lauream tenentibus manu, at Woce modulata canentibus carmen, fubsequente Maximo Pontifice, vel eurione, deinde fequentibus patricis ac fenateribus cum conlugibus as liberis plerumque coronasis Apullib. 1 1. de aureo Afino. Blond.de Rom. Triumph, li 2. Alexand, ab Alexandre like 5-sap.27.

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c. 17. Blond t. t. de Rom, Triumpa

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more exact Analogy and propertion can there bee then betweene the Procellion of the Idolatrous Ro manes, and that which is now in vic among th Idolatrous Romanifts?

After the sprinkling of Holy-water, and the pro cellion were finished, Numa instituted the sacrificer his Aulbe, and Chafuale, his head crowned, and his beard shauen, who approached to the Altar, with a Taper light, which commonly was of Tede, or Pine-tree; Hee ordained also that the Prieff should turne himselfe to the Altar, toward the East; which Porpherim the Hereticke did not onely continue, but ordained also the porches, and images to be turned toward the East, that those that entred into the decad limite. Temples in bowing themselves before them, might it way addresse their prayers toward the East, as the Person addresse the Summe in the East.

Whetefore our aduerlaries must redes that here Aftars erected toward the East their and wax candles, their Images reuerenced, may wor thipped in their Millall facrifice, to have taken their originall, not from the Law of God, but from ancient Romane Idolaters and alv hib commons

Moreover it was ordained of wome, that the Priest being thus compleatly attired, the Altan furnished with lighter, and Images, Mould things make his conficede offences, and aske pardon of the As Pythagor as affirmes withis Golden Werles hear in his Hymnes: For Avant indgedule Pri ice well purged by his content nod fiveetnesses as me imoake of litterife

Quill the Afri

Plut, in Nuna.

Alexander

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ab Alexand 1. 4. c. 17. Blond . 1. 1.

He funt vertigines in facris a Numa institute dextram ad efculum ferre, er (e intorbem Bland de Rom. Trium. Macrob. in Saturnal.

nd lib z Rom. Trium. Alexan, ab. Ale. lib. 4 cap. 17.

1liacistemporib9 weteres non thure, fed cedri & citri fumo Deos adglebant. Plati. dinustra.

pen fe se pei-mis reum dicere debebat . de voxe penitere. ac faters admiffine, volument fiebmittere, alee

Confiteor the Sactifice could not be well celebrated Which was remined by Damafus and Pontianus Bide Rom. Triump. Thops of Rome.

Next vnto these the turnings, tossings, crowchings, kiffings, were to be vied by the Pampilian Prieft, for Numa supposed great holinesse to consist therein. Which are also in vie among the Masse-Priests for as Titlemanaffirmeth the Priest in traversing the Altar circumagere and maketh featien Curties or Congies voto the affiflants in his Sacrifice, that he may drive away the feauen deadly finnes, by the leaven-fold graces of the Spirit of God.

Vinto thele wee may adde, the perfuming the Altarwith Incense, for the Ancient Roman Idolaters were wont to vie in their Sacrifices, perfume of Inceple, which they caused to be kept in a little vessell called Acerra, a Ceplour, with which incense the peares by the word Thus which fignifieth Incente urnifled with lightes, and Images and fight thultman is liquided the prayer and of sweetnesse, as the moake of litteense and the

Censour doch signific the grace of the Holy Ghost.

Biel interprets the Incense to signific Mary Magdalens anoyating of Christ, and because Christ was

twise anointed, therefore the incense must be twice

offered in the Missall Sacrifice,

on White thele adde in the next place the Offerrory of their fift fruites to the honour of their gods and goddefles, and these the Sacrificer might carry to his ownerouse for the nourishment of himselfer and his faintly." Por when Name had inftirmed diversorders of Sacrificers; as Belloops, Augures Sautiens, ettiaux, curions and others, he ordained allo meanes for their maintenance, and commanded out of the common treasurie, meanes for their prouision; and many private perions following his example did the like; to that benefices became rich by foundations; some of which benefices were at the bestowing of the Prince or the Common wealth, or of the Colledge of Bilhops : Others were at the prefintation of some private Patrons, and their Successours, by whom they were first sounded. They had beside these, that which was offered at the Altar; and the first truites when any of these benefices were voyde; they had also Annuals, Legacies, and Bequests which were given by the dead that the Priest might pray for them, as appeares this day by the ancient monuments of the Heathen Idelators.

They had also amergiaments, times, confilcations, as the house of Cicero When he was banished, was confilcate to the Colledge of the Priess, and dedicaconfilcate to the Colledge of the Priess.

Blond. Rb. 2 . at Trium. Rom.

Sucredation fine beneficiti duo event gene-าน บลและ จนตาน voltato ad vem publicult principenyadt ad pro-tifizum collegii (peolabas, altern quorum collatio ad aliquam familiam einfque Successores pertinebat; que beneficia viris patronatus cenfebatur. Blond. de Rom Trium.l.2.

> Cicer.in orat.pro domo sua ad Pontifices.

PART TOWN

that the Idolatries and Superflicious ceremonies of the Church of Rome, are not new in themselves but borrowed from the old Idolators of Heathenish Rome, practifed before the incarnation of our Sauiour Christ.

Neither can I here omit the ancient custome of the Romanes, which being patalelled with this of our adverfaries differs nothing from that vied in the now Romish Church. For in the time of Numa Pampilimithe Idolatious Romanes, (after the mysteries of theirworthippe were finished) did communicate within the Temple little Cakes confectated to the honour of their Gods to whom they did offer their dion treature, meanes for their promificing analysis,

Thefe little round cakes or hoftes were eaten by the Sacrificer and the affiltantes, standing and not liewhich beaches were at the belto-guir

orl: The Flower whereof they were made, was called Mola; from whence is derived this word Immolare to Sacrifibe. The smorts

These little cakes were divers according vnto the discristy of their gods and goddeffes, and had on them the Images of those gods or goddess, to whom they were dedicated. From whom our super-Aitious Aduersaries haue beene hold to borrow their Idolatrous practife of offering a wafer cake with the Picture of Christ upon the Crosse, which cake is no longer or it was but (as they teach) is really transubilantiated into the very body of Christ

Normust I here forget to set before the eyes of the Christian Reader, the behaviour of the Maile-Priest, whilehe is offering his factifice. First he makes three

croffe

Myfleriys peras Au, qui facrie intererant xotundis panibas. ques in benerem Deorum adbie bebant ftantes vescebantur Alexab Alexal # AP.17. WHATELE ad-alement for

miliam enfanc

successores pertinebatique bene-

ficial oiris patrio-

metus cenfebatur. pland, de

Rom, Triamela.

Cicce, th oral, tra dome far ad Pentefices.

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croffes ypon the round hold to fignifie the threefold Doctrine of Christ, by the Father, Sonne, and Holy Ghost; in pronouncing these words, Hac done, heed munera, bet santia sacrificia illibata. Other Masse Glossers interpret the third Crosse to signific the presion of India. Then followes five croffes more to figure the fine dayes of respite betweene Palme-Sunday, and Good-Priday. Or otherwise the fine wounds of Christ increase of the wast from

Of which five crosses, the three first are made to fignific the deliucring of Christ vnto the high Priest. Or to figure the price which Christ was fold for, to

wit, three times ten which make thirty.

The other two croffes are made separately the one play the two persons of Christ and Judas, then hee Aretcheth out his armes to figure Chris Aretched on sheeroffe. Which done he maketh three crofles to represent the threefold estate of such as have benefit by that factifice, namely, those in Heauen, on carth, in purgatory.

He smiteth asterwards his breast, to play the part of the Publican repenting in the Temple: Butthis finiting must be with the three hinder-most fingers; for the thombe and the fore-finger are referred to confecrate and translibstantiate the Host into the body of Christ, moreouer be smiteth his breast three times, to figure the three-fold offence of thought, word, and deede. Then he eleuateth the hoft to be adored. Then he lifteth vp his voyce to represent the person of the theese, or the Centurion which coneffed Christ in his passion, Six

Six other crosses are against made; three vpositions chalice couered, to represent the three houses that Christ hanged on the crosse aliue; and the other three on the chalice vacouered (with the round host lifted vp agains) to figure the three houses that Christ hanged on the crosse dead. Then he kissed the chalice, and maketh two crosses to figure the water and blood that issued out of the side of Christ.

Then the Priest must take the covering cloath off from the chalice, and cover it with the patyne, to figure the breaking of the vaile of the Temple in the middest at the death of Christ. This done, the host is put from above the chalice and is covehed under the corporas to figure the burying of Christ.

The Priest having thus acted the parts of Christ, of the holy Theese, of Iudas, then acted the period of the Centurion in singing the Pater Noster, by the seauen petitions whereof Durandus would signific the seauen weepings of the Virgin Mary, or the seauen graces of the Holy Ghost, or the seauen Beatifuldes, or the seauen deadly sinnes. This song sinished, the Priest keepeth silence to signific the silence, or rest of Christ in the Sepulcher.

Who sees not here a Masse of sopperies, and will-worship in this sacrifice of the Masse? shall not God say vnto our Masse mungers, as he did vnto the Issuestes. Who required these things at your hands? where hath Christeither given precept or example to make such representations of his passion by external munimeries, and histrionicall gestures?

But these things are of great antiquity, and have beene of long vie in the Church, and why should

Efay 1, 12.

Object.

wee now become Innonatours.

Answere. I antwere wee are not Innouatours because we abolish these Popish Idolatries, and keepe our selves to the practise of the Primitive Church, but they are Innouarours, that have brought thele

superstitions into the Church.

And whereas they pleade Antiquity; I answer, first Antiquity or continuance of an euill is no ground for a tolleration, and idolatry in religion is not tobe permitted though neuer to ancient; for by the fame argument may the Turkes suffifie their Mahometan Alcoran, which they have possessed about 200 yeares; under the which law they have subdued nations; conquered Realmes and Empires

By the same reason might the Braclites inflifie the factificing of their children vnto Moloch in the valley of Tophet, a most detestable Idolatry, yet pactiled well night the space of 1200 yeares, till it was quite abolished by that good King 10 such.

The Brazen Serpent, a thing commanded by God himselfe, possessed by the Israelites for the space of a Kings 18. 4. goo, yeares, ynto which the people had burnt in-ceale from time to time; yet neither the long continu-ance, nor the generall practile of such an Idolatry could preuaile with Hezechtah for tollcration. Could the people of Israel be excused for commitring I colatry by the two calues of Dan, and Bethel Kings 11. 3 of three or foure hundred years? No the long pra-ctile of an early, can afford no ground for permission; but Idolatry though never to aged is to be exturpated. The do five the Emperour answered vnto the Senators

Senatours of Rome, when they prefled him with the antiquity of their Pompilian religion, which they had observed for the space of 1000, yeares.

Againe, the Masse is not so ancient as our aduersaries pretend, neither in respect of the Canon, nor
in respect of the Ceremonies, least of all in respect
of the Sacrifice. The Canon being patched together by sundry Popes, who have added their patts
and parcels at severall times. The Ceremonies as
the divers garments, holy-water, wax-tapers, the
Offertory Prayer for the dead, Procession, & the like,
crept in also by degrees, one after another as their
owne Histories declare sufficiently. And the sacrifice
not acknowledged by any till within these 400 and
odde yeares, about the time of the Lateran Councell, vnder Innecent the third.

Now let the indifferent Reader judge of the impudencie of our Aduerlaries who bragge so much of antiquitie, endeauouring to deduce their Masse from the Apostles time, against their owne consciences, and the credit of all hystories. For hereby clearely is declared the induction not onely of the Ceremonies but also of the very Canon of the Masseall which do not sauour only of Innovation, but also of Judaisme and Gentilisme, the badges of a falle and superstituous

Sacrifice.

Senar ota

The third generall part, of this confutation, The third part of this confutation followes, where in we shall give answer vnto some of the maine and principall arguments wherewith they endeauous to establish their battered and shaken imposture, and to oppugue the invincible truth of God and his Church. So that wilfully they overturne the very

Frinciples

principles of nature, the order of all things, the humenity of their Saujour, the truth of the Sacrament, the truth of Scripture, the foundations of all Divinitie; confusedly jumbling heaven and earth together, rather then they will admit of a tropicall speech in our Saujours consecration.

And first for the maintaining of the sacrifice of the Masse they alleadge. That Christ is a Priest for ever after the order of Melchizedech; but the proper ach of Melchizedechs Priesthood did consist in sacrificing vader the sormes of bread and wine. Ergo. The eternity of Christs Priesthood standeth in the sacrificing of his body and blood in those sommes by those Priests whom hee hath promised to continue in his Church till the worlds end. Rhemist annot. Heb. 7. sett. 8. Bellar sap 6. Hossineyst assert, sacrific. misse.

And that Melchezedechs Pricthood confided in oblation of bread and wine, they would prooug by these Reasons.

First, from the word, He brought forth. The Hebrew word is properly applyed to the bringing forth of a facrifice; as Gen. 4. The like word is yied to fignific Cain and Abels facrifice.

Secondly, because Abraham had no need of bread and wine to refresh himselfe, being returned with so great spoyle from his enemies, and so having sufficient to refresh himselfe with, it is likely Melchizedech brought them forth to offer to God.

Thirdly, as Melchizedech is faid to be the Priest of the High God, so it was requisite that the Scripture also should make mention of his facrifice; but this facrifice is not mentioned else-where.

Fourthly,

vacuios

Argum. I.
Pfalition.
Pfalition.
Heb. 5.6.
Rhem. annot.
Heb. 7 fest. 8.
Bellar. cap. 6.
Hoffmeift. affer.
facrif. Missa.

either the court of

dei externo. Exodiatro.

Exed 8.18.

Pid135.7.

Bellar.c.6.
Translators of
Downy.pag.56;
annot.on Gen;
14.0 pag.57.

Bellar.cap.6.

Bellar.ibidem.

Bellar shidem.

Fourthly, from the phrase of the words, Melebizedech brought forth bread and wine, for hee was the Priest of the most high God; the scripture alleadging this as a reason of his bringing forth bread and wine, because he was a Priest, and did it to sacrifice.

Fiftly, Christ is said to bee a Priest for ener : but this Priesthood cannot remaine, except his facrifice remaine: therefore feeing the facrifice of Christ on the croffe is done, he must have another facrifice daily to be offered in the Church, and that is the facri-

fice of Melchifedech in bread and wine.

Visto these we answer senerally.

Zanch.decultu dei externo. Exod. 2.10. Exed 8.18. Pfal.135.7,

Boller C. C.

leantlaiots of Downs, 242.56.

14.00 pag. 170

First, concerning the word NY in laza or lakfa, which they fay fignifies properly to bring forth a factifice; this is falle, for it properly imployes as much as proferre, to bring forth; as if he should fay, Extre feet & auferri panem, hee made bread and wine to bee brought forth, and the fame word is vied in this ferile most commonly : as, That thou mayest bring forth m people the children of Ifrael forth of Egypt. So the bring-ing forth of lice. Exod. 8 18. The bringing forth of the winds, Pfal. 135.7. The bringing forth of water out of the rocke, and the like, And where it hath any relation to a facrifice, there it is joyned either with the word factifice or oblation, reftraining the generall lignification thereof to the special act of offering of facrificing.

Wherefore whereas many of them reade it obealit, he saffered: they corrupt the text, for it is protalit, he brought foorth; and vnto this have we the confert of all the Fathers, who note that it was rather a Murificent act of his Regall office proceeding from his.

bounty

bountie and liberality, then any sacreficiallact of his Pricftly function.

Therefore lerome translates it Melchizedeck proferens panem & vinums and Cyprian protulit panem. And thus doth Rabbi Salomon expound this place, faying, that Melchizedech did testifie by this gift and good banfell, that he sooke it not in ill pare that his pofterity were flaine by Abraham. Of coron bus much yel

Thus also Terrullian and Epiphanius renderit, with whom confent some of their owne Writers. Caietan faith, Nibil bic dictum oft, &c. Nothing is here faid of facrifice or oblation, but of bringing forth, which tofe phus faith was done to the refection of them that had gotsen the victory, Andradius also doth herein fortake fidel, Trid lib.4. his friends, and acknowledgeth this to bee the true exposition; for in the desence of the Councell of Trent against Chemnitius, he hath thele words, wee need not Chemnitius to frine about the word offering; seeing that both in the best corrected Latin coppies, and alfo in the holy Fathers, which apply this place water the boly Eucharist, It is proferens brought forth, and I in sudgement agree with them which fay that Melobizedech refreshed Abrahams fouldiers wearied and fainted with long fight,

Vnto this doth the Romith translation confonant. ly accord, where the word is Proferens, bringing foorth, and not offerens offering; which translation the Papifts are bound by the Councill of Trent-feff.4.

not to reject vpon what pretence focuer.

The Chaldee Paraphraft faith, he broughe, or cansed to be brought; and the Greeke bexenegae, bee brought foorth. Ambrofe, proculet in refectionem; and Hebra.7.

Ier.in Gen.Cyp. ad Carilepi 62

וחפוב לים היצי Caietan in Gen, Sic Lyra in loc.

Aurb de Sacro

Andrad.defen (.

Hugo Cardinalis feems to hold him felfe fatisfied with that sence, affirming that the Hebrew Doctours had so expounded it. And thus also Erasmus and Sigonim doc take it : for which they are reprodued by Poffeninethe lesuite.

Possen in.biblio. Selett. 1.4.c.14.

Tertu.cont. Ind Amb.de Sacrament.1.4.6.3. Chryfin Pf.110.

Suchwanter

Andread defeat.

a di biri lik

And it is to be observed, that when any of the Fathers translate it obtulat, he offered, they referre it to Abraham, and not to God, Tertallian faith, Abrahamo revertenti de pralio obtulit panem & vinum; and So Ambrofe. Occurrit Melchizedech & obtulit Abrahamo panem & vinum. Melchizedech mat Abraham, returning from the warre, and offered vnto him bread and wine. They fay not that he offered to God, but to Abraham, and it had beene idolatry in Melchizedesh to have offered to Abraham religiously:wherefore he offered onely civilly; that is, hee made proffer of bread and wine to refresh himselfe and his souldiers. And haven sale made so all of

Secondly, whereas they fay Abraham had no need thereof, in regard he had taken a greet spoyle from

Lanswer, it appeares not that Abraham had refreshed himselfe by the spoyle taken from the kings, because in the refufall of the profer made vnto him by the king of Sodome, he protests that her would not take anything, saue onely that which the young men had esten; where he rejects all the goods, excepting onely what the young men had eaten; whereas doubtleffe had hee tafted any refreshing in the spoyle, he would have mentioned it, as being a thing properly taken by him; and therefore (as a late Dinine obferues) it was Gods prouidence to fend Melchizedech

Gen. 14.23.

Willet. Synops. papi mi.

that

that he should be refreshed rather at his hands, then

by the king of Sodom a wicked Infidell.

But suppose Abraham had refreshed himselfe and his fouldiours with the spoyle, yet what knew Melchizedech that; wherefore in curtefie, and to expresse his inward a acrity, hee declares it by his outward liberality and bounty; and thus much may bee collested out of the words of losephus, who fayes, That Melchizedech ministred to Abraham and his host vi- Lib. 1. Antiquit. Stualls and great aboundance of things necessary; and c.11. after the feast began to prayfe him and bleffe God who had subdued his enemies unto him.

Thirdly, whereas they fay, that Melchizedech beeing the Priest of the high God, it was necessary that his facrifice should be mentioned, but no facrifice is

mentioned but his bread and wine.

I answer there is mention made of his sacrifice implicitely, for in that he is said to be a Priest, it pre-Supposes his offering of facrifice; neither is it of necoffity that his facrifice should be mentioned, seeing he might be a Priest, albeit the matter of his factifice be not nominated; and doubtleffe many things concerning Melchizedechs Priesthood were concealed according to the faying of Paul. Of whom wee have many things to fay, which are hard to be vetered, because ye are dull of hearing; yet Paul shewes whereby hee Heb.5.11, declared himselfe to bee a Prieft, namely, in bleffing Abraham, and receiving tythes of him.

But suppose the matter of his facrifice be not specified, must it therefore needs follow that hee facrifi-

ced bread and wine?

Fourthly, they ground vpon the phrase (far he was) alleadging

alleadging it as a reason why hee offered bread and wine, for he was (lay they) because he was the Priest of

the high God.

tan.i**n** 1.14.

But herein they discouer their owne ignerance! for the Hebrew faith (and he was) or (but he was); So the Greeke ben de iereus tou theou; and the Chaldee Paraphraft; Et erat minister coram Deo, And be was a minister before God, whereunto Caietane affenteth. faying, And whereas it followeth in the vulgar translation; for he was the Priest, as though shis were the cause of the offering, which is not in the Hebrewes (ve caufa sed ut separata clausula) as a cause, but as a distunctine participle; as if hee would fay, Melchizedech was a king, which appeares by this plentifull feasting of Abraham and his fouldiours; and hee was not onely King, but also the Priest of the high God; so that in this one verse is comprised both the Regall and Sacerdotiall office of Melchizedech; and vnto each of them is ascribed his proper act; for having named King of Salem, he fayes immediately brought foorth bread and wine, noting therein his Regall munificence. Then mentioning his Priesthood he sayes, and he was the Priest of the most High God; and immediately Thewing wherein he declares his Priestly office sayes, and bee bleffed him; in the former is expressed his Kingly, in the latter his Pricftly function.

Fiftly they fay, the Priesthood of Christ cannot be eternall except there remaine a facrifice and there remaines no facrifice but of bread and wine, because the facrifice vpon the crosse was finished at Christs

death.

Vnto this we answer by denying the falshood of

this argument in divers points.

First, we say the Priesthood of Christ may remaine eternall, though the Sacrifice remaine not eternally in facrificing; for (as I have shewed formerly) the eternity of Christs factifice is not to bee judged by the eternity of the act of facrificing, but by the vertue and efficacie of the Priest and Sacrifice, which are fo meritorious as to procure eternall faluation vinto all believers for whom it was offered; and in this lense the Pricithood of Christ is faid to be exernall.

Againe, we affirme that the Sacrifice of Christ shall remaine for ever; not in offering, but as bauing beene offered; to the humane nature of christ which was our Sacrifice shall for ouer remaine hypostatically wnited to the Deity.

Againe, it is not necessary that Christ should have an external Prienthood here on earth that should offer bread and wine, and bee after the order of Melchizedech; for in the time of the law there was an externall Priesthood after the order of Melchize-Acth, get enen then was Christ a Priest after the order Willen Synops. of Melchizedech; and as he had a facrifice in fore, fo now hath he in fuffe.

But we demand here, if the proper act of Melibifedechs facrifice confift in bread and wine, why doth not Paul mention it for in the historicall relation of Melchizedeshs meeting of Abrabam. Heb. 7. 1. he mentions those things wherein hee was a type of Christ, but never formuch as names the bringing footh of bread and wine, as nothing appertaining to his Priesthood, that boothgirl

Paren, in 7-cap. ad Hebr.

acype of Chic

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not bein grater,

And if the Church thould continue a facrifice af-

ter Melchizedechs order, and haue no direction from Christ or his Apostles, it may soone erre in the maine point of Christian religion. Hofises and after him Bellarmine faith, That this mystery was too great for the Hebrewes to conceive; but by their leave, the Apostle tells them of things as strange in a manner; of a man without Father, without Mother, without beginning or end of dayes. And if there had beene any difficulty, of whom might they have beene more clearely and plainely instructed then of the Apostles? and why were not the Hebrewes as capable of this doctrine as any nation among the Gentiles? hall remaine for en

- And doubtlesse had the substance of the Encharist consisted in the offering vp of Christ vnder the forms of bread and wine, both our Saujour and his Apostles would have spoken clearely of it, for as Saint Augufline to this purpole. Let no man alleadge unto me the things that are spoken darkely or figuratinely, faith must be builded upon that which is cleare, and not Subject un-

to divers interpretations.

I will conclude this answer with shewing two things.

First, wherein Melchizedech was a type of Christ; and in what respect Christ is said to be a Priest after the order of Melchizedech.

Secondly, the abfurdities which will enfue vpon

their doctrine.

r. He was a type of Christ in his name Melchizedech, which fignifies king of righteousness; so was Christ

2. In that he was king of Salem, that is, King of peace, so is Christ the Prince of peace.

cont. liter.Petil. 4.16. d.9.

> Melchizedech a type of chrift not kata pantos, but kata ti.

> > Paren in seed

Willett Syders

Ifay 9.6.

J. In regard of his double office exercifing publikely the facred functions both, of King and Pruft; fo did christ.

4. In that he is said to be apator, and ameter, without father, without mother; so Christ was without fa-

ther as man, without mother as God.

5. In the eternity and continuance of his office, for there is no mention made of his death, that there in he might be a type of the eternity of Christs priest-hood.

6. In the excellency of his person, beeing greater then the Patriarch Abraham; which appeares in bleffing him. So is Christ about all men in regard of his humane nature, it being persectly sanctified by the Godhead, and made the head of the Church. So that the bringing forth of bread and wine was no type of the Priesthood of Christ, albeit I deny not but it was a type of his Regall bountie and munisicence, typitying the spirituall refection which Christ our King affords to all that warre against the enemies of their saluation.

Secondly, observe here the absurdities that will

follow hereupon.

They say the order of Melchizedechs sacrifice consists properly in sacrificing bread and wine, & their Priests offer after the order of Melchizedech: hereupon it will sollow that either Melchizedech offered up the body of Christ under the formes of bread and wine, as they doe; which no man ever affirmed; or they offer one-ly bread and wine as he did, and that they will never confesse; or else the sacrifice of Melchisedech, and of the Romanists being different, they must needes bee

Vbique offertur sub sacerdote Christo, quod protulit Melchia zedech quando benedixit Abrabam, Aug, de ciust, Des, li, 17.cap 170

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of different orders; and thus they wound themselves with their owne weapons; for if they will ground their sacrifice vpon Melchizedechs offering bread and wine, they must needes then contesse that in the Masse is offered nothing but bread and wine; and indeede the Fathers typically applying Melchizedechs bringing forth bread and wine to refresh Abraham and his souldiours returning from the slaughter of the kings, who the Sacrament of the Eucharist, make an apt and sit comparison; for so Christ by the bread and wine in the Sacrament (being eaten with faith in the thing represented) nourisheth all beleeuers, refreshing them in the skirmish against their spiritual enemies.

But Bellarmine thinkes to shake vs off, and to make vs loosen our hold by telling vs, That the sacrifice of the Masse, and the sacrifice of Melchizedeeh agree in the outward symboles and formes, though not in the substance, and that is sufficient; for the representation is in the accidents not in the substance, and that was but the type or Symbole, and therefore the sub-

Rance may be divers.

What hath Bellarmine advantaged himselfe by this excuse? hereupon it will follow, that they who consecrate bread and wine onely doe more properly imitate Melchisedechs sacrifice, then the Masse-Priests who say they consecrate sless and blood under the sormes of bread and wine. In the one there is the sorme and substance of Melchizedechs sacrifice; in the other the accidents alone.

Againe, if Melchisedechs sacrifice doth represent the sacrifice of the Masse, it must represent it as a saerifice; but the Masse is no sacrifice but in respect of

the

the inward substance, for the outward formes are nor the facrifice, but the body of Christ under those formes : ergo Melchizedechs facrifice must reprefent the Maffe in the substance which is the body of

Chrift.

Thirdly, types and shadowes differ from the body in outward symboles onely, but agree in substance, as St. Paul shewes, Christ to bee the same spirituall meate and drinke to the Ifraelites and vs, but to be fundryly represented by divers Sacraments or representations; wherefore the sacrifice of Melchizedech and that of the Masse, (if it were a true resemblance of Christs facrifice) should differ in externall torme. but agree in fubstance.

Againe, if Melchizedechs Priest-hood be eternall by the offering of the body of Christ by the Priests of Rome, then it would follow, that either these Priests thal fay Masse and offer this facrifice after the confummation of this world, and the day of judgement; or else Christ shall make choyce of some others, who may offer this facrifice in Heauen, or else this facrifice must cease, and so not be eternall; any of which no man of a found minde or firme judgement will

admir.

Lastly, it Melchizedechs Sacrifice of bread and wine, were a type of the Masse, then should it be (as the Church of Rome holds the Masse to be) a true propitiatory facrifice for the finnes of the quicke and the dead, otherwise why should they so much labout to reduce their facrifice to the facrifice of Melchizedech, and so to make it more excellent then the Leuiticall facrifices, the excellency whereof cannot

1. Cor. 10.4

cannot confift in the resemblance of the formes of Melchizedechs, offering, but also in the vertue and efficacy. But no man euer fayd that Mel. chizedech offered a true Propitiatory facrifice for the finnes of the quicke and the dead.

Thus much shall serue for answere vnto their fire

Argument.

The second Argument is taken from the Paschall Lambe, and it stands thus. The Paschall Lambe was a figure of the Eucharest; but the Paschall Lambe was first facrificed, ergo in the Sacrament of the Eucharift there is a facrifice.

We answere, what if we should grant them the whole argument, they cannot glory much in their purchase, for what would be concluded, but what is already granted, namely, that in the Eucharift; there is a facrifice, to wit, Eucharisticall, or at most Hilasticke by way of representation or recordation. But let ve grapple with our adversaries a little more closely.

Capago

First wee doe confesse the Paschall Lambe and the Eucharist to have some analogy and similitude; as that they both represent Christ crucified; as also they were both to bee eaten; the one with fowre hearbes, the other with forrow and repentance; thirdly in the end, for remembrance of deliuerance, the one corporall, the other spirituall. But againe, there were many diffimilitudes, the Paffeouer was caten with blood, the Eucharist without material blood. The Passeouer was eaten at Euen, the Eucharist is administred in the Morning; of the Paffeoner nothing was left, but of the Eucharist, is left and referred by

Argum. 2. Bellarm.cap.7. Down Tranfl. page 190.

the Papists; the Paffeoner was eaten in their houses, the Eucharist in the Church; seeing then they agree not in all things; why may they not disagree in the matter of a facrifice.

But to speake precisely, we cannot grant the Pafchall Lambe to be a Type of the Eucharift, albeit this fucceeded in the roome of the other; but properly and Sadeel advert directly to be a Type of Christ; according to the miffa facrif.c.4. Euangelist, That the Scripture should be fulfilled, not lohn 19.37: a bone of him should be broken; and if the Typicall Paffeouer was fulfilled in Christ, wee are not to seeke any other Antitype, wherein it should be accomplished. Furthermore it was not a Type of Christ in all things; for then as Zanchius observes Christ should have beene fleade, and had his skinne pulled off, scorched in the fire, and his bones burnt, after the temes had eaten his naturall flesh, as they did with the Paschall Lambe; but as the Lambe was facrificed, and eaten in remembrance of their deliucrance out of Egypt, fo Christ was lacrificed on the Crosse, and eaten in the Sacrament for a remembrance of our eternall redemption by his meritorious Sacrifice : for forming a

n Vnto the affumption we answere: It is not probable that the Raschall Lambe was facrificed; because facrifices were brought vnto the Prieft, and offered by none but a Priest on the Altar; but the passeouer was saine by the housholder and all his family (as Lib. r. vice Philo Indem affirmes) without any Altar; now if our Moffi. aductfaries will have fuch an exact correspondency, why then should it not be as lawfull for a lay person to confecrate the holt, as for a maister of every family

Zanch de cult. Dei extern.

mily to flay, dreffe, and eate the Paschall Lambe, or for a multitude to confecrate and not one Pries alone.

Againe, it was not lawfull for an vncleane person to offer sacrifice till he had separated himselfe for some certaine season, according to the preseria bed time of the ceremonial Law; but no mans vncleannesse ought to exclude him from he Passe ouer. Numbers 9. 10. Ergo the Paschall Lambe was no facrifice.

Againe, the lewes after the edifying of the Temple facrificed not out of lerufalem; yet were they accustomed in all their remouings from place to place, to eate the Paschall Lambe in the moneth appointed; And Moses, when Pharaoh permitted him to facrifice in Egypt, refusing fayd, It was not meete, yet refused hee not to celebrate the Passeouer there whereby it appeareth to be no factifice,

Marke 14-13,

Sadeal adner.

Miff. facrif. c.4.

Exodus 8. 26. Exodus 12.

But Bellarmine to proue the Palleouer alleadgeth Marke 14. 12. When they facrifice the Paffeoner. But we must observe that it is called a sacrifice Katati, af ter a fort, because it was flaine as the other sacrifices and because it was a spirituall facrifice : for the word Zebach which signifies a facrifice killed, is often vsed about the ceremony of the Paschall Lambe, because it was killed as other sacrifices; and is vsed Plalme 51. 17. also sometimes largely for a spiritual sacrifice, as The Sacrifices of God are a broken (pirit.

But let it be granted that the Pafeball Lambe was a Sacrifice, yet no otherwise then Eucharisticall for the remembrance of the great and admirable deliucrance of the lewes out of Fgrpt. Yea, if we grant

3.104.11

it to be propitiatory it helpes them not, but rather disaduantageth them in their practise, for if they will have the Paschall Lambe to be a figure of the Masse, how comes it to passe that the former was offered with blood, this without, the one by the whole family, the other onely by the Priest; of the former nothing was to be referred, but they referue the hoft to be kept in the pyx; the former was notto be carried forth of the house; but the host is carried about in the fleetes to be worshipped and adored.

Neither do the fathers compare the Paschall Lamb to the Eucharist or Lords Supper but onely in these three respects; first, that as the lewes did cate the one, so do Christians the other. Secondly as the Pafchall Lambe did represent Christum moriturum, Christ which was to die; fo the Lords Supper doth reprefent Christum mortuum, Christ which hath dyed. Thirdly, as the one was in commemoration of the bodily delinerance of Ifreell out of Egypt, fo is the other in commemoration of our spirituall redemption out of the lawes of Satan,

Touching the first, namely, the cating of the Pafchall Lambe, and the feeding on Christ in the Sacrament ; Chryfostome speaks, Hoc my flerium tradidit, &c. Hee delivereth this mystery, when the Law was to cease, and be diffolueth sheir principall folemnity, to wit, of the Pufeball Lambe, and cals them to a terrible Table, faying, Take cate this is my body. Where note that he calles it a Table to be trembled at, not because of the reall presence of Christ there, as the Papists expound it; but because of worthy or viworthy communicating. So Ierome, Our Paffeoner is facrificed provided lib. 4:

cbryf.bom. 83.

IN CAP. 1, E/4.

that we eate it with unleanened bread of fincerity and truth: Bafil layth, Let we celebrate the Paffeoner not in the leaven of malice & wickednes, but in the unleavened bread of sincerity and truth, seeing Christ who is the true Lambe is offered in the eneming, that is in the end

of the world, whose flesh is meate indeede.

Cont. Marcion lib.4.

Thom.in I. Car. cap.s.

Lyra.Exed. c.12.

Secondly, they compare it to the Eucharist in representing Christ. Tertullian, Our Lord baning declared that he defired to eate his Passeover (for it was in dignity for the Lord to defire any thing but bis owner gane and distributed at to his Disciples, and made it his body, faying, this is my body, that is a figure of my bo-Thomas their owne Angelicall Doctor fayth, Sering Christ our Passeoner is offered let vs feast, fees ding on Christ not onely Sacramentally, according to that of St. John, If you exte the flesh of the sonne of man, &c. but also spiritually by enioying his wife dome. Phirdly, as the one was in commemor.

Lastly, they are compared, in respect of commemoration. So Lyra. All what soener Moses bath written bath relation to Christ, and therefore in the facrificing of the Lambe there is a double sence; the one is the state of the people comming out of Egypt, & this is the litteral and first senceshe other is the fore shewing and shadowing out of Christ, who was to be crucified; and this is the first in intention though last in accomplishment. By which allegations, it appeares plainly, that the ancients seldome or never call the Paschall Lumbe a facrifice, and in what respects they compare it to the boly Sacrament of the Lords Supper.

And thus much for answere vato the second argument. Caring Soderows, Car Posser is fairingsen

The third argument which is alleadged by the Ro-Argum.3 manists, and whereupon they most depend is grounded on the prophesie of Malachy, chap. 1.11. For from the rising of the Sunne, to the going downe of the same, my name shall be great among the Gentiles, and in every place incense shall be offered to my name, and a pure offering; for my name shall be great among the Heathen, saith the Lord of Hoasts. Seeing the sacrifice of the Masse is so generally offered among all Gentiles: therefore it must needs be that pure oblation foretold by the Prophet Malachy. And that this Sacrifice may the better appeare, Bellarmine alleadgeth these reasons.

First, from the signification of the Hebrew word Mincha, which properly betokeneth an externall Sacrifice made with oyle and incense, and therfore cannot be understood of Spirituall and internall sacrifices.

Bellar.cap. ioi

Secondly, it is called a pure offering, such as cannot be polluted; but prayers may be polluted, onely the sacrifice of the Masse cannot bee defiled by the illnesse of the Minister.

Thirdly, the Prophet speaketh of such an offering as was not in vse among the Iewes, saying, I will not accept any offering at your bands, but spirituall sacrification of the server in vse among them.

Fourthly, the Prophet speaketh directly to the Prices, Thus sath the Lord of Heasts unto you, oh ye Priests; and reproduing their sacrifices, bringeth in a new kind of offering, which a new Priesthood should offer to God, which cannot be meant of spirituals sacrifices.

Verfe 6

Answere.

Zanch: de cultu Dei externo. To these we answer: That the intent of the Lord by the Prophet is to oppose the Gentiles against the Iewes, and shew the difference betweene the Leuiticall sacrifices which they defiled, and the spiritual sacrifices which should bee offered not by one nation onely, but by every people under the new Testament. Wherefore the Prophet doth comprehend the whole service of the Christian Church under these three heads.

1. The knowledge of God by the preaching of

the Gospell.

2. Inuocation or calling vpon the name of the

Lord by prayer.

3. Liberality towards the poore in workes of cha-

rity.

The first is showed in these words, From the rising of the Sunne to the setting of the same, my name shall bee great among the Gentiles.

The second in these words, and in every place incense.

fall be offered so my name.

The third is signified by the word Mincha, or a pure oblation; for as Zanchius observes by the names of bread and wine all beneficence and liberalitie is signified in the Scripture. So sacob calls the Present, here sent his brother Esan Mincha; and Abiguil the present she brought to Danid by the same name. But I tye not my selfe precisely to this exposition of Zanchius vnderstanding by Mincha, Beneficence, or Liberality.

Therefore I answer to Bellarmin that if he will have
Mincha vnderstood properly and not metaphorically, then it would follow that the Prophet did speake:

Ibid-

Gen.33.11.

in that place of the lewish ceremonies which should be vsed among Christians, but with more purity then among the lewes: but the Papills confesse that hee speaketh not of Iewish sacrifices, but of the sacrifices of Christians.

Againe, if he will have Mincha to bee vnderstood Metaphorically, then the Masse is but figuratively a facrifice, and not properly; at most it will bee but flower or bread without any Transubstantiation, as Mincha was. And whereas Bellarmine inferreth that because Mincha signifieth properly an offering of flower or bread with oyle and incense: therefore it cannot be vnderstood of the spirituall sacrifices of Christians, how vnschollerlike (and therefore how vnlike himfelfe) doth hee argue? Who knowes not that many things are spoken figuratively, being applyed improperly from their natiue significations to signific things which indeed they are not, I am a doore (faith Christ) I am the vine; if these things be vnderstood literally and not Metaphorically, we shall make but a bad construction. But an example like this of the Prophet Malachy, may bee that of the Prophet Efay, where speaking of the Church of Christ among the Gentiles he faith, And they shall bring all your brethren Esay 66.20. for an offering to the Lord out of all nations upon horses, and in chariots, and in litters, upon mules, and upon swift beasts, onto my holy mountaine Ierusalem saith the Lord; as the children of Israell bring an offering in a cleane vessell to the house of the Lord. What must all Christians be properly slaine and offered as sacrifices to the Lord or figuratively? or must they be brought to the terrestriall, or to the spirituall and celestiall lerufalem? But

But Bellarmine vrges that the Prophet speakes of a pure offering which cannot be polluted, but spirituall

facrifices may be defiled by the offerer.

I answer, No holy action, as prayer, preaching, mortification, prayles, Almes-deeds, and the like, are facrifices but onely as they are offered in and through Iesus Christ, so that in respect as they proceed from vs fimply, they may bee defiled by our inherent corruptions, yet being offered through Christ they are pure and holy; for as our Saujour telleth vs, it is the Altar that sanctifieth the gift. So in Christ are all our facrifices offered, and hee is the altar that fanctifieth them; and therefore faith the Apostle, By him (that is by Christ Iesus spoken of in the former verse) let vs. offer the surifice of prayse to God continually. So the Apostle Peter calls the faithfull, An boly Priesthood to offer up spirituall facrifices by lefus Christ. So that our spirituall sacrifices being offered on Christ our Altar cannot be contaminated by our finnes.

Math.23.19.

Heb 13.15.

Thirdly, whereas Bellarmine would perswade vs that the Prophet speaketh of such an oblation as was not in vse among the Iewes; we deny it, for he speaketh not of any new kind of oblation, but makes a difference betweene the impurity of the Iewish sacrifices, and the pure offerings of Christians, the one being offered with disdaine, the other with true faith in Christ. And it appeares that the Prophets reproofe extendeth it selfe as well vnto the people as to the Priests, verse 14. Cursed be be that but in his slocke a male, and wometh, and sacrificeth to the Lord a corrupt thing. Thus the people were blamed for bringing polluted bread, for offering the blind, the lame, and the sieke

verlij4.

for oblations to God; and the Priests were blamed for accepting of fuch impure facrifices.

They alleadge the judgements of the Fathers, as of Irenews, Instine Martyr, and Augustine, who have applyed this place vnto the bread and the cup in the Tryphone pag.

Eucharist or Lords Supper.

We deny not that it may be applyed vnto the Sa- proph.li. 1.6.30. crament of the Supper, but therefore it followes not, that thereby is given sufficient ground for the instituon of a Sacrament; and yet admit this were a sufficient foundation whereon to build the institution of the Euchariff, yet not therefore of the facrifice of the Masse, seeing (as I shall hereafter shew) there is irreconcilable difference betweene the holy Supper of our Lord Christ, and the blasphemous facrifice of the Idolatrous Masse; and doubtlesse these Fathers that applyed this place vnto the Eucharist, neuer dreamed of any true real! Propitiatory facrifice which should be offered by the Minister in the administration of the Sacrament, as appeares sufficiently by all their writings. Aleganot Lang

Moreoner (as one well observed) it our adversaries Sadeel deuni. will have this place vnderstood literally, then must christifacrif. the Priests of Rome not be after the order of Melshizedech, but after the order of Aaron; for the Prophet speaking of the same sacrifice, chap. 3. vers. 3. sayes that Christ at his comming shall purifie the sonnes of Leui, they shall be Leuiticall, but onely purified: but they will not grant themselves to be after the order of Aaron, but they are there called Leuites by the way of allusion (say they) assimulating them vnto the priests of the Law: but if they admit of a figurative speech

125. Aug.sont. adverf.leg.co

Inflin dial.cum

in the persons offering, why not as well in the facri-

fice offered?

I will conclude this answer with laying before your eyes the common consent first of the Prophet David. and the Euangelist S. John the Dinine, and the Apo. stle Paul; then of the Fathers of the Church in fuc-

ceeding ages.

Pfal 141.2.

David vnderstands it of prayer and supplications Let my prayers come before thee as the incenfe, and the lifting up of my hands as the evening sacrifice, where the Prophet vieth the same word Menche, which is v. fed by Malachy; the one place giving most cleere light vnto the other; for by incense is plainely meant praier, and by the pure oblation the lifting vp of the hands.

Reu.8 .3.

Thus the beloued Disciple of Christ expounds what is meant by this incense: And another Angell came and food at the altar, having a golden cenfer, and there was given to him much incenfe, that he might offer it with the prayers of the Saints upon the golden Altar. This Angell is Christ (as is shewed formerly) the cenfer is his humanity, the incense is his right cousnes, where by our spirituall sacrifices of prayer and prayses have theiracceptance in the eyes of God. This place of Ma lichy may also seeme to be expounded by that of Paul. I will therfore that men pray enery where lifting up pure hands without wrath and doubting.

1.Tim. 2.8.

Thus have we the confent of Scripture; let vs fee

also the agreement of Fathers. Tertullian citing this place expounds it of spirituall sacrifices, which being pure, hee opposeth to the impure facrifices of the Iewes; and in his booke against Marcion, he expounds

Teripleon Indees,pag 124.

it of glorifying, and prayling God, and of prayer pro-L3.pag.212.0 ceeding from a pure conscience. Hierome on this 1. L4.pag.223. of Malachy hath these words; Dicit, orationes fan- Hier,in 1. Mal. ctorum Domino offerendas esse non in una orbis prowincia Iudea, fed in omni loco: The Prophet here faith that the prayers of the Saints shall be offered, not in that one Prouince of Iudea, but in enery place. Chry-Chryf.tom.z.in fostom vnderstands it of the spirituall worship of God. Mat.bom.17. Ensebius vnderstands it of prayer, lib. i. de demonstracolum. 1183. Item tom. g. in tione Enangelica, c. 6. Malachias nihil alind significat, orat, 2. aduer f. &c. The Prophet Malachy fignifies nothing hereby, Indeos, col. 1107. Eufeb, b. I. de but that neither definitively at terufalem nor any other demonft. Euang. place, but in enery region, the Gentiles shall offer the in- cap.6. cense and sacrifice of prayer (to di, euchôn thumiama) vnto God which is called a cleane facrifice, not by blood, but by godly actions. Tertullian also expounds it of the Indees. preaching of the Gospell among all nations, And so Hieronim. vpon Efay faith, The found of the Apostles is Hier in Efa.ca. gone throughout all the ends of the world, enery where there is facrifice offered to God: And herein is accompli-Shed the word of the Prophet, namely in this, that God is purely preached, and purely called upon in enery place. Theodores expounds it of the abolishing the lewish Theod.in 1. Mal facrifices, and of the ferning of God in spirit and truth, as our Sautour of firmeth in his fpeech wat the woman of Samaria.

And whereas they obiect some Fathers who have understood it of the Eucharist, wee have alleadged both the same Fathers and others with them expounding it otherwise.

Againe, if those places be well confidered, we shall finde the Fathers to apply this place to the Lords

Supper

Supper nor for proofe of any Propitiatory Sacrifice.

Iren.cont.bare. Valent.l.4.6.32.

but onely for a facrifice Eucharisticall and of thanks.

Idem cap.33.

Idem cap.24. Hec loca Irenei impudenter torquet Hoffmeift. in affert. facrif. Milla.

giuing: as first. They obiect Irenew, 1.4.6.32. whose words are these, Christus suis discipulis dans consilium primitias Deo offerre ex suis creaturis, (non quasi indigenti, sed vt ipsi nec infructuosi, nec ingrati sint;) eum qui ex creatura panis est accipit, &c. Noui Testamenti nouam docuit oblationem: quam Ecclesia ab Apostolis accipiens in universo mundo offert Deo, ei qui alimenta nobis prastat primitias suorum munerum in nouo Testa mento, de quo Malachias prasignisicauit. Et paulo post. In omni loco incensum offertur nomini meo, & Sacrificium purum ; incensum Ioannes in Apocalypsi orationes ese ait Sanctorum. Et capite sequenti. Quoniam egetur cum simplicitate Ecclesia offert inste munus eius, purum Sacrificium apud Deum reputatum est, quemadmodum Paulus Philippensibus ait. Repletus sum acceptis ab Epaphrodito dec. Oportet enim nos oblationem Deo facere & in omnibus gratos inneniri. Atque ibidem. Offeri mm non quasi indigenti sed gratias agentes donationi eim, & Sanctificantes creaturam; quemadmodumenin Deus non indiget eorum que a nobis sunt; sie nos indigemus aliquid offerre Deo, ficut Salomon ait, qui misere tur pauperis fæneratur Deo. Christ gining counsell unto his Disciples to offer unto God the first fruits of his crea tures, not as of any necessity in God, but that they might not be unfruitfull or ungratefull, tooke that which by creation is bread, and gave thankes, saying, This is my body, &c. teaching that in the new Testament, there is new oblation; which the Church taking from the Apostles offereth throughout the whole world unto God, the first fruits of his gifts in the new Testament, to him that gi

uesh mbassooner food and nourishment we have, which Malachi foretolds

There is no question but Irenews here speakes of the Lords Supper: but is there one word which can intimate any Propitiatory sacrifice? No hee calls it ap offering in two respects.

First, that wee might not seeme vngratefull vnto God, but should offer the sacrifice of praise and

chanksgiving.

9 424

Secondly, that we should not be vnfruitfull, and therefore should offer vnto God our first fruits, according vnto the ancient Custome of the Christians, who were wont at the celebration of the Lords Supper to fend their offering, whereof part was taken to furnish the table with bread and wine; a second part was distributed to the poore; and a third part went to prouide necessaries for the Church: so that here is mention made of an Eucharisticall, but not of a Propitiatory facrifice of the offering of fruits and things without life, and not of the real offering of our Lord Jesus Christ of a solemne thankesgiving for good things received, and not of any atonement or pacification of Gods wrath for finnes committed. And what this incense is whereof Malachi speaketh, itemeus diclares, saying, Every where incense and pure sacrifices mediered to my name; Saint John in the Apo-He could break to make the Euchar at assu

And againe, in spench as the Church offeresh in firm 6.34plicity and singlenesses beart, her offering vinto God is
bygood right reputed a pure and undefiled facrifice, as
Saint Paul faith to the Rhelippians, I was filled having,
received

received of Epaphroditus the things which you sent, an odour of a sweet smell a sacrifice acceptable, well pleasing to God, for it behooveth that we offer up our sacrifices to God, that in all things we may be found thankefull.

And this offering her further makes plaine by that which followes, saying, we offer unto him, not because he standeth in nord, but that we may be thankefull unto him for his gifts, and so by this meanes sanctifying the creature: for as God hath no need of any thing proceeding from us, so have we need to offer unto him, according to that which Salomon saith, Hee that pirtiesh the poore, lendeth to the Lord.

Now in all this place which they make so sure a ground for their sacrifice of the Masse, where is one word of sacrificing Christ, or of any Propitiatory host? yea rather doth not tremens directly specific a sacrifice of thanke giving, and of charity, in as much as that which is given to God, is given to the vie of our neighbour, and that which is given to the

poore is factificed to God and lo Jour

Justine Martyr Dial.cum.Tryp, Secondly, they object that of Instine Marty, where he calleth the bread and wine the facrifices of the Euchariff. His words are these, we are triely made the Priests of God, according to that which he witnessed himselfe, because that throughout the whole world there are offered unto him pure and acceptable scriptces. He addes, Pracepu panem sacre Eucharistism in memoria am pissionis, He tooke bread to make the Eucharist in remembrance of his passion. But to what end a Toost it for a propitiatory sacrifice? No, but he declares the reason, Vi gratias agamus Deo sum proco, good mundum cum omnibus sominis gratic condidit; tam ob id ctiam

guad.

quod ab omni in qua fuimus malitia nos liberaust, ac principatus potestates que persecta occiderit occidione, per eum qui de consilio es volum até eius factus est patibilis. That we should render than kesunto God, as well for that he that created the world, and a'l that is therein, for the vie and bene sit of man: as also for that bee hath delinered vs from all the malice whereunto wee stood subsect, and hath slaine with a persect slaughter the principalities and powers which did oppresse vs, by him who by his will and coansell was made to suffer.

Out of which words the most subtle Papist is not able to prooue either directly or by consequence that suffine alloweth in the Eucharist any Propitiatory sacrifice, but onely Eucharisticall and of thankesgiuing. And therefore Langus is condemned by the Councell of Trent to be raced, because hee hath not expounded this place after their manner.

Thirdly, they obiect that Augustine expoundeth this place of the sacrifice of Melchizedech, and applyeth it to the Eucharist. Wee grant it. But the words following declare that both the sacrifice of Melchizedech (if it may be granted that he sacrificed bread and wine) and the Lords Supper are both but sacrifices of prayse and thankesgiving, his words be these. Esclesia immolat Dev in corpore Christis sacrificium laudis, coc. The Church sacrificeth to God in the body of Christ the sacrifice of prayse; seeing the God of Gods having spek n, hath called the earth from the sunne rising unto the setting thereof: for this Church is the spiritual I scall, assistinguished from the sarnall I seell, which served God in the shadowes of sacrifices, in which was signified and set forth this singular sacrifice, which I seell according

Index expury.

Cont.adnerf. leg. & prophil, 1.6,30.

shire and the

to the spirit now offereth. Out of the house of this I fract he hath not taken any salmes; for in it are offered, and sa.

crificed unto Gods be facrifice of prayfe.

Where we see manifestly that Augustine shewing the difference between the sacrifices of the Iewes, and of the Christians declares the Iewes to have onely the shadowes of the sacrifice of Christ, but us to have the true sacrifice, which were celebrate with praise and thankesgiving. And he addeth asterward, saying, In every place incense is offered to my name; And Saint John expounded it in the Apocalyps, the prayers of the Saints.

Ibid.

Thus have wee hunted them out of their chiefest starting hole, even this place of Malachi, clearing it from all pretence of the sacrifice of the Masse both by consent of Scripture and of the Fathers; as also freeing the objected testimonies of the Ancients from their corrupt expositions.

Argum.4.

Bellar 1.1.de miffa.c.154 The fourth argument follows. And it is Bellarmines, who argues thus against vs for the maintaining of his Sactifice. If the Fathers had thought that the Euchariff were a Sacrament onely and not a facrifice also (meaning Propitiatory) they could not have spaken other wise of the Bacharift then of Baptisme 3 but the Fathers never call baptisme a facrifice on say, that so baptize is to facrifice. Therefore the word Sacrifice was vied by the Fathers in a proper sence.

Whereby he doth clearely grant that the word sacrifice attributed by the ancient Fathers vnto the Eucharift, may be interpreted Metaphorically, if once it
could be shewed, that the same Fathers have applyed
the same word sacrifice vnto the Sacrament of Bap-

tilme

tifme. Otherwile their lesuite Suarez, would not fo vigently have moved his Reader principally to 06- suarez testit serue against Heretickes (so he calleth Protestants)that sed. 2. the boly Fathers of ancien: times did never call the Ministry of baptisme by the name of a sacrifice, although Metaphorically it might be so tearmed, therefore it is a figne that when they tearme the Eacharift a facrific, shey name it forproperly.

Seeing then the parallell of Baptiline may give our aduerfaries their demanded fatiffaction, we defire them first to consult with St. Augustine, who ex- experied go pounding that place to the Hebrewes, chap. 10. Vinto pagin 85.. 0/2 them that finne voluntarily, after they have obtained

she knowledge of the truth, there remaineth no more facrifice for sinne, sayth, Illudad Hebreos diligenting qui pertractant, se intelligant, ve non de facrificio comeribulati per panitentiam cordis accipiendi sit quod dictum eft (non adbuc pro peccatis relinquitur Sacrificium:) sed de Sacrificio de quo tant loquebatur Apostolus, id off, Holocausto dominica passiones, quod co tempore effert quesque pro peceatis suis, quo einsidem passionis fide dedicatur, et Christianorum fidelium nomine bapti-

zaus imbuitur, vt boc fignificaret Apostolus, nempe, non posse deinceps eum qui peccauerit, iterum baptizando pungarial &c. That it is not to be understood of a faerefice of a troubled spirit by repentance, but of that sa crefice wherof she Apostle spake, that is that the Holocaust or burnt affering of she Lords Passion, which every one offers at that time for his finner, when he is dedicated by faith smake fame passon, and being baptized is endued with the name of a faithfull Christian, that the

sportlamight fignific the much; That he that finned, od the Sea of selections sould

Sal tefin Heb. 10.difp. 19.

could not afterward by baptifme bee purged. And let them looke vpon their Ichuite Salmaron, who doth

not veterly reject that interpretation.

Mclchior Canus Loc. Theol. 1. 12. S Quid igitur fol 434.

Riber Tefu. com. # Heb.6:

Chryf. in Heb. bom 16. Tertul, de bapt.

Riberas

And to the end they may rest sufficiently satisfied. they may be contented to confult with their learned Reader of Spaine, who renders the reason why most of the fathers did call Baptisme a facrifice, which they did (fayth he) Metaphorically, that is, figuratively his words are thefe: Sed quarts quid causa plerifg, antiquorum fuerit, ut Baptifmum hostiam appellauerint, idcoque dixerint non superesse hostiam pro peccatis, quia Baptismus repeti non potest; Sane quia Baptismo commorimur & per boc Sacramentum applicatur nobis hoftia crucis ad plenam peccati remissionem: Hinc illi per Baptifun translatitie hoftiam nuncuparunt, & post bap tifma semel acceptum nullam hostiam ess reliquam interpretati funt, quia baptismus secundus non est. Neither may we thinke that the calling Baptisme a Sacrifice is a solecisme in Divinity, seeing the Apostle speaking of rebaptizing, calles it a recrusifying of Christ; as Salmaron observes rightly out of Pope Clemens; and their Icluite Ribera confirmes it out of Chryfostome, Theophilact, Occumenius, and Damascene. And how could our aduerfaries doubt that the fathers would call Baptisme a sacrifice, who have so viually called it the Passion slaying and crucifying of Christ. Baptisma estpassio Christi, sayes Chrysostome, Baptisme is the passion of Christ. Tingimur in passionec brifti, sayth Tertullian, we are dipped in the passion of christ. But how is it called a factifice of the Passion of Christ, properly or figuratively? Let their owne I eluite answere for vs in this point. It is named a crucifying of Christ (layth he) because is is a Simulitude of Chrones Polion

Wherefore by this Analogy betweene these two Sacraments of Baptiline and the Eucharift, weemay conclude out of the restimony of St. Augustine recorded by their ancient Schoole-man Aquinas, That reference Aqui. names of things are given to the fignes of the fame par. 3.9.83. art. 1 things which are represented; as for example, the painted image of Cicero wee vie to call Cicero; and fo the celebration of this Sacrament, (namely of the Lords Supper) which is a reprefentation of the Passion of Christ the true facrificing, is called an immolation. Where we see their owne Doctor agreeing with Augustine, and we confent with them both in this, that the Eucharift may bee called a facrifice as a Picture may be called by the name of the thing which it rean Conrehes be raced downe, audiomelard

A fith Argument which they alleadge followes, and it is grounded on the words of Efay, But yee fall Efay 61. 6. and be wanted the Priests of God. Againe, And I will also 66.21.0 56.7. take of them for Priess, and for Leustes sayth the Lord And, Them will I bring unto my Holy mountaine and make them toyfull in the house of Frager, their burm offerings and their facrifices shalbe accepted vpon mine Altar. This (lay they) must bee vinderstood of the Christian Church, wherein the Prophet Efains fore-telleth, that there halbe external Priefts, Altars, and Sacrifices, whereby must needes be understood the facifice of the Maffe, bound doed or zin but.

We answere, first by deniall of the consequence; for because the Prophet Sayth, there shall be in the Church of Chriff, Prieffs, Altars, Sacrifices, therefore it must be an external Priest-hood; materiall Altars, proper faculties, this is a plaine Non fequimestro

the Vyorship of God vnder the Gospell alludes vnto the ceremonies of the Law; and by an externall Legall Priest hood, and sacrifice, figuratively intimates that which is Spirituall and Enangelicall.

Now from things that are spoken Metaphorically

and allufuely, to inferre a proper and direct conclu-

Thom. Opuje 70.

nion of their greatest Schoole-man, Symbolicam Theologiam nonesse argumentatinam. That Symbolically Metaphoricall, or Allegoricall testimonies proougnothing. And if were will not understand these and the like speeches figuratinely, but litterally, then must all Christian Churches be raced downe, and we must be constrained to build terus alem againe, to reed the Temple, to creet a new Altar, to seeke Priests out of the Linage of Lew, according unto the words of the Prophets, and so there should not in every place be offered a pure oblation, (according to that of Malachie) but onely at terusalem; nor of any of

Peter 1.9

And it is to be observed that all those who are not Priests in this sence, the Prophet calls them strangers, and accounts them as the sonnes of Forrainers. For all that are not holy to the Lord, being called to the facred Priest hood of the new covenant, are deemed but as men mitheut Christ, alient from the common but as men mitheut Christ, alient from the common

meall

the Gentiles, but onely of the lewes. Wherefore

when Efaire fayth Te Shall be called the Priefts of Gad

Hee meanes not the Maffe-Prichs of Rome; but her

speakes of the godly whom Peter calles a Royal

Eph. 2. 12.

mealth of Israel, strangers from the conenants of promife, having no hope, and being without God in the

world; but this our adversaries note not.

Againe, the Prophet doth not establish the Iewish rites and ceremonies, but by them shadowes forth the Christian worship. So Esay prophecied that there should be an Altar in the middest of Egypt, and a publicke profession of true Religion, but it cannot be spoken of the Romish Altars, or Massing-Sacrifice. So prophecying of the spirituall worship of the Church of Christ, he sayes, All the flockes of Cedar Shalbe gathered together wnto thee, the Rams of Nebaioth shall minister unto thee, they shall come up with acceptance upon more Altar, and I will glorifie the bouse of my glory. Who is so ignorant as once to judge, that these things are properly spoken, and litterally to be understood? or once to thinke that that there should be any bloody sacrifices of beasts and cattell in the Church of Christ? St. John in his Apocalyps mentions in Heauen, an Altar, Incense, Censers, Temple, Arke of the Couenant.

What found Christian abhorres not from so grosse an interpretation, as to thinke these things to be materiall, and so to be litterally understood? and not rather that the Prophet, Apostle, and Euangelist speake allufiuely, both in the names and things, comparing, the spirituall worship of the Church Militant, and the glorious state of the Church Tryumphant vnto the ceremoniall worship of the Leuiticall Priesthood. And that the former places are thus to be interpreted, the consent of the Fathers will manifestly

declare.

Elay 19. 19.

Elay 60.7.

cyp.de unit.

Origin leuit.

Argum.6.

cyprian sayes, All Christians do offer unto God a dayly sacrifice, being ordained Priess of holinesse; where note he excludes no Christian from the office of this spiritual Priest-hood, nor from offering a dayly sacrifice; and what the Romanists will have only to be understood of the Clergy, he will have also applyed to the Layety. With him assents Origen saying, All such as are annoynted with the holy unction, that is, with the Spirit of Christ, are made Priests. All the rest of the Antients agreeing hereunto in the exposition of the former places; so that from them the Papists can collect no pretence for either sacrifice of Priest-hood.

In the next place they affault vs with those proofes of Daniel chapt. 8. 11. and chapt. 11. 31. and chap. 12. 11. where the Prophet (say they) foretelleth that Antichrist shall cause the dayly sacrifice to cease which (say they) is the sacrifice of the Masse.

Herevnto we answere by shewing two errours in

this Argument.

First, in that they apply the places to the times of Antichrist.

Secondly, that they by a false consequence will have this iuge sacrificium, dayly sacrifyce, to be the sacrifice of the Masse.

For the first, he who should cause the dayly sacrifice to cease is not Antichrist, but was understood of Antiochus Epiphanes, hee was that little horne sore told chap. 8. 9. who came of the stocke of selencus Nicanor, who was one of those to whom the sourth part of Alexanders mighty Monarchy was divided. For the Gente spoken of in this Chapter, is the Greei-

Charionis Chron.

an Monarchy; that one borne was Great Alexander. which borne, being broken by death, there arose foure hornes: the Monarchy was divided into foure parts, whereof Seleucus Nicanor had one, (of whose Stocke came forth this little horne, Antiochus Epiphanes) he raigned in Syria; Ptolemeus another, who was created King of Egypt. Antigonus had the Kingdomes of Asia; and Cassander commanded Greece, and Macedony.

And that Antiochus Epiphanes was of the stocke of Seuleucus Nicanor, appeares by his pedigree, for he was the sonne of Antiochus the Great, who was the sonne of Selencus Callinicus, who was the sonne of Antiochus Theos, who was the sonne of Antiochus Soter, who was the sonne of Seleucus Nicanor; and he is called a Little-horne, because he was the yongest of his brethren, and so most vnlikely to attaine the Kingdome, but being left a pledge vnto the Romans at Rome he escaped thence, and returned into Syria, where (his brother Seleucus furnamed Philopator being vnfit for the gouernment) hee obtained the King-

In his second expedition against Ierusalem, having taken the City, he caused the bookes of the Scriptures to be burnt, the dayly facrifice to cease for the space of two thousand and three hundred dayes, which make fix yeares, three moneths and a halfe, and caused an Idoll of the Gentiles to be set up in the Temple, and worshipped of the Iewes, which was the abhomination of defolation prophecied by Daniel; which Idoll stood in the Temple a thousand two hundred and ninery dayes; which make three

Mecab. 10. Char.Ghron. Mac.4.ver.5. yeares fix months, and odde dayes; so that hee began his taigne in the 137. yeare of the Grecian Monarchy (the beginning whereof was reckoned from the death of Alexander the Great) and in the 143 years he entred into the Sanctuary and profaned it, and in the 145 years on the fifteenth day of the moneth Callen which is our November he caused the Idoll of abhomination to be fet vp in the Temple of the Lord; and in the 148 years in the moneth of Zanthicus which is our Aprill, the King gave liberty for the purging of the Temple, and on the 25 of the moneth Casten was it cleansed and sanctified againe. This was in the 348 yeare after the Babilonian captiuity, and 152 yeares before the nativity of Christ. And this is sufficient to cleare this place of Scripture from the misinterpretation of our aduersaries, who against all reason would have it applyed to the times of Antichrift.

Iofeph. de antiq.

losephus thus expounds it, affirming that what toeuer touching this matter was foretold, the lewish nation suffered by Antiochus Epiphanes.

Thus also doth Chrysostome expound it, saying, The custome of the semes was to offer a sacrifice eneming or morning, and enery day, and they called this sacrifice, (entelechismon) a continual action; now Antiochus as his comming tooke away the same. And with him doth ioyne Nicolas Lyra; referring both the eight and eleuenth of Daniel, vnto the dayes of Antiochus. Many of the ancients expound this place of the rooting out of the Iewish Priest-hood, sulfilled in the vtter Catastraphe and ruine of serusalem by Titus Vespasianus; wherevnto Christ Ielus the true expounder of the Law and the Prophets, hath referred this

Lyran in 8.0

place, saying, when you shall fee the abhomination of defolation, spoken of by Daniel the Prophet Set in the holy place, &c. And thus doth Origen expound it faving. Daniel doth fignific and note out vnto vs, the Mathew 14-1 scanency yeares after the comming of our Lord; for wall. 19. this weeke doth confirme and ratific the testament, &c. And in the middest thereof the facrifice of the Autar was taken away even in the 35 years, and so was vecomplished that which had beene written: In the middest of the neeke, &c. Then also was the abhomination of de-Solation, &c. when they fam Icrusalem be fiedged.

I do not deny but that Amiochus was a type of Antichrift, for as the former let vp an Idoll in the Temple, fo this latter fets vp images in the Church; the one burnt the Scriptures, the other conceales them from the lay people; the first hindred the dayly facrifice, and this latter hath converted the great facrifice of Christ into an abhomination, in that the Priest must offer a propitiatory sacrifice for the sinnes of the quicke and the dead, greater abhomination

then this was not in the dayes of Antiochus.

Secondly, let vs grant that this prophelie is to be fulfilled in the dayes of Antichrift; yet how shall it be prooued that this luge facrificium, dayly facrifice, is the facrifice of the Masse? Let this bee first produced; and wee shall soone yeelde the cause. In the original there is no mention made of a facrifice, but the word Inge, daily, without any substantine; must there needes be vnderstood facrifice? why then doth Ierome call it Ingem cultum, the dayly Worship of Theod, in Dan. God; and Theodores Eccle stafficum cultum, the Ecelfiasticall worship or service of God? yet both of these restraine this prophesie to the time of Antichrist.

Danielis.

Ori.in Rom. 10.

Chrys. in Rom.

christ. So Tremellius translates it. Why may it not be viderflood of the preaching of the Gospell, which shall be much hindered by Antichrift, feeing that is Metaphorically a facrificing worke; Origen calls in hierourgikonergon a facrificing worke; and Ch yfoftom; Sacerdotium meum est pradicare Euangelium, My prieft. hood is to preach the Gospell. But let vs grant it is to be understood of the Eucharist, and that this is called a sacrifice; but how any other then Eucharisticall, or of thankesgiuing? but let it be granted to bee vnderstood of the Lords Supper, and it is called a Propitiatory facrifice: how any otherwise then by representation? how any otherwise then of commemoration? Thus the ground whereon they build, ihrinkes from them, as refusing to become a foundation for fuch a tottering fabricke.

But against this interpretation of our Antagonists, let vs oppose Socratically, and by the way of interegation, desiring them to answer to these demands.

First, why doth not the Apostle Saint Paul. 2. The 2. and Saint John the Apostle and Euangelist. 1. John 3. Revel. 17. and 18. in their description of Antichrist, make mention of this place of Daniel, or of taking away for a time this Juge facrificium, dayly facrifice, of hindering the sacrifice of the Masse? Doubtlesse, had Daniell spoken of Antichrists taking away the facrifice of the Masse, the Apostles would not have either forgotten, or willfully pretermitted so great a matter. But by their forgetfulnesse, we may conceive the Masse not to be worth remembring; or by their voluntary omission, we may judge it indigne and vnworthy to be spoken of.

Secondly,

Secondly, I demand how Christ is ever with his Church unto the end of the world? Turrian answers for all the rest, Christ is with vs in the mystery of the Maffe; but then I require againe, whether Antichrift shall take away the Masse for a thousand two hundred Pega de Missa. and ninety dayes? Turrian and with him Vega answer, faying, Gabriel that cannot lye, faith that Antichr ift shall abolish and put downe the continual facrifice; and what other thing is that but the Masse, fay they. See now how our subtle aduersaries have entangled themselues; tor bow can Christ be ever with his Church in the sacrifice of the Masse, when the sacrifice it selfe of the Masse (by their owne confession) (ball bee abolished by Antichrift for the space of three yeares and fix moneths?

Thirdly, I demand whether that I uge facrificium, dayly facrifice be meant properly or Metaphorically? if properly, then the facrifice of the Masse is ludaicall; then ought it to bee offered onely in one place, and that enery day, morning and enening, which our Romish Priests observe not. If Metaphorically, why then doe they vige the verity and reality of a Hilasticke or Propitiatory facrifice? or why doe wee not agree and consent that it is Propitiatory by resem-

I Laftly, if Antichrift shall abolish the facrifice of the Maffe for the space of three years and fixe months, then I demand, how that there remaine in the Church of Romea continuall and constant succession never to bee interrupted? Seeing by their owne confessions, hee shall make interruption both of facrifice and Priefthood.

Herein are our aduerfaries contrary to themselues,

Turrian cap. 2 tract. de Miffa. 2bif.45.

as they are alwayes contrary to the truth.

Diners other arguments are alleadged by them, but these are the principall; and seeing their strongest restimonies are so infirme and weake, I thinke it wil be supervacaneous and vnnecessary to trouble my selfe in giuing answer to those which are more frincious, having the lesse pretence and shew of reason.

Wherefore thus much shall serue for the third part of this consutation, namely the answering of

their obications.

Argument. 1.

The fourth and last part now followes, wherein wee shall lay downe arguments sufficiently proouing our owne opinion, that in the Masse there is not a true reall Propitiatory sacrifice for the sames of the quicke and the dead, and therefore not lawfull to be vied in the Church of God- And this is prooued.

First, that sacrifice which is al-mighty, al-sufficient, and absolutely perfect, in respect of the desired end cannot be reiterated by men; But the sacrifice of the the immaculate Lambe Iesus Christ vpon the crosse was almighty, al-sufficient, and absolutely perfect in respect of the desired end which is the saluation of the faithfull. Ergo. The al-sufficient and perfect sacrifice of Christ cannot be reiterated in the Masse.

The Major is confirmed by the words of the Apofile, The law which had a shadow of good things to come, and not the very image of the things, can never, with those sacrifices which they offered yeare by yeare conti-

Heb.10.1.2.

mually,

nually, make the commers thereunto perfect; for then, (boald they not have ceased to be offered? because that the worshippersonce purged, should have bad no more conscience of sinnes. What doth the Apostle conclude here? He opposeth the Gospell to the law, our Soueraigne Priest Christ Icius, against the Priests of Acron; his facrifice which had no need to be renewed, against their facrifices repeated enery day; the holinesse and effectuall fanctifying power which was in his facrifice, against their weakenesse and disability to sanctifie. Hereupon he concludeth, Hee taketh away the former to establish the latter, the facrifices of the law, to establish his owne facrifice. Dod any flanger find

Now how could this conclusion be good, if this facrifice should be retreated? seeing the often reperition argues weakenesse and impotency, therefore the Apostic so often vies their words once offered, to note the al-fufficiency of Christs sacrifice in the fingle and vnrepeated act of offering; hee having annihilated, and disamulled all other factifices whatfocuer.

Wherefore the blood of Christ shed personally by himselfe, being of sufficient vertue and merit to purifie, cleanse, and redeeme all beleeuers, it must necesfarily follow, that there needes no reiteration, but we may content our sclues with that onely sacrifice offered vpon the crosse.

The Minor is fo plaine and Orthodoxe that hee delerues not the name of a Christian that shall deny

to comman in kripts the way of the of the Maffe. Secondly, he that offereth a true Propitiatory lacrifice for finne must be of more value then the facrifice it felfe; but the Priest is not of more value then the body of Christ. Ergo, the Priest in the Masse can-

not offer the body of Christ.

The Major is true for the gift is not accepted for it felfe, but for the worthinesse of him that offers it, as trenens affirmes; wherefore albeit Cains facrifice was not of leffe worth in it felfe then Abells, yet the person of Cain being vinworthy, because of the wickednesse of his heart, his offering was reiected, but Abell beeing more worthy then his oblation in regard of his faith, the Lord had respect voto him and to his offering; so Christ as Priest was God and man, and therefore of more merit and efficacy then his bumane nature which was the onely facrifice; for without the merit of the Godhead by which the humanity was offered, the facrifice of Christ could not have beene of infinitevalue and defert.

Wherefore he that prefumes to offer the body of Christ trucky and really voto God the Father for a Propitiatory facrifice for finne; blasphemoully sayes in effect, that he is of more value, worth and merit then the facrifice he offers. amount of bus officials offi

lastly follow, that there a relating religion, fell well well they concent our felure Hasmigatancly lacetaire one.

Thirdly, every lawfull factifice is grounded upon expresse words of Scripenre, whereby it may appeare that God hath instituted such a facrifice: but there is no command inscripture for the facrifice of the Masse. Ergo. The facrifice of the Masse is not lawfull.

The Meior proposition is proouted by the words of 2011

Christ,

Christ, In vaine doe they worship me, teaching for do- Math. 15.9. Etrines the commandements of men. Where our Sauiour sharpely reprehendeth the Scribes and Pharifes for teaching those things to belong to the worship of God, which were of their owne invention, and not by Gods expresse command; for this is a true Thefis. Nothing ought to bee accounted of the substance or esence of Gods worship, but what God himselfe hath expresty commanded in his word. And for this very thing did God reprodue the Iewes; because they worshipped in Tophet, offering such kind of sacrifices as hee neuer appointed; for I [pake not vnto your fathers, nor commanded them in the day that I brought them forth of Egypt concerning burnt offerings and facrifices; but ler.7.30.31. this I faid commanding them, Obey my voyce, and I will be your God de. boold to enible it on it

Where first God condemned them for doing what they were not commanded, as offering their children vnto Molech in the vally of Tophes.

Secondly, God shewes them wherein he will bee worshipped, namely in that which he expresly commandeth.

Therefore albeit God had commanded the facred action of facrificing as a part of divine worthip, yet because the Gentils in their sacrifices did not follow the prescript forme of the law of God, therefore were their facrifices abhominable, and no other then Idolatrous.

The Minor proposition is perspicuous; for let all the Gospells and writings of the Apostles bee strictly furuayed, and there can neither the name, nor facrifice of the Malle be found; for the facrifices of the law had

their

their precise and prescript forme enioyned; why then it God would have an externall facrifice to remaine under the Gospell, hath hee not left vs directions for the manner? And whereas our adversaries pretend a command in these words Do this; hereunto we have already answered page 56.

Wherefore the facrifice of the Masse having no ground in the new Testament, wee must needes account it sictitious, a humane invention, and therefore

to be rejected.

Argument. 4.

Fourthly, that facrifice wherein there is no shedding of blood cannot bee Propitiatory. But in the Masse there is no shedding of blood. Ergo, the facrifice of the Masse is no Propitiatory facrifice.

The Major proposition is grounded upon the words of the Apostle, without blood shedding there can be no remission of sinnes; and in the legal sacrifices, all that were Propitiatory were living creatures,

which were flaine by the Priests.

The minor is true according to the common confent of our advertaries, who make the Masse to be sucrificium incruentum an vibloody sacrifice, and albeit the blood of Christ be powred out, yet it is not shed for them, in behalfe of whom it is offered, wherein they doe directly contradict themselves.

Argument. 15 w ban alisque of sais

Fiftly, that doctrine which is contrary to it felfe is

not to be embraced in the Church. But the doctrine of our aduersaryes touching the sacrifice of the Masse is contrary to it selfe. Ergo, it is not to bee imbraced.

The Major neither Protestant nor Papist will deny.

The Miner is product.

For our aduersaries reach that the body of Christ in the Masse is an externall sacrifice, and is truely offered vnto God the Father vnder the formes of bread and wine. And yet they teach the body of Christ to be inuitable in the sacrifice; wherein they are contrary to themselves; for no externall sacrifice is an innisible sacrifice; neither can a sacrifice be visible (which they affirme of their sacrifice) when the thing offered is invisible.

Wherefore if they will make it an external offering, the facrifice it felic must be visible, but here is nothing wisble (according to their Tenent) but the Altar the Priest his ceremoniall and minicall actions, his many hundred crossings, the accidents and outward formes; which are no part of the facrifice. Here then their doctrine implyes a contradiction to make it a visible facrifice, and yet the facrifice is inuitable, it is an external oblation, yet the matter offered is internal and cannot be differred. How society though no man can perceine the matter of their facrifice, yet every man may perceive the matter of their facrifice, yet every man may perceive the matter of their facrifice, yet every man may perceive the matter of their facrifice, yet every man may perceive the matter of their facrifice, yet every man may perceive the matter of their facrifice.

though he had left a manager to bee supplyed by the Masse-Priests, which hee himselfe was not able to

Sixtly, if the facrifice of Christ was perfectly find.

Thed vpon the Crosse, then is it vnlawfull for any Priest to presume to offer agains this sacrifice. But the offering of the sacrifice of Christ was perfectly fini. shed vpon the crosse. Ergo, it is vnlawfull to presume

to offer this facrifice againe in the Masse.

The consequence is euident. For hee that goes a-bout to offer that sacrifice which was perfectly finished upon the crosse, cannot but by his reiteration prejudice and call in question the perfection thereof for as Chrysostome speaketh, he that hath a soueraigne medicine, which by once applying is perfectly able to cute a disease, and shall often apply the same, doth detogate from the vertue thereof: so he that shall reiterate the all-sauing sacrifice upon the crosse, by the frequent reiteration, charges it with impotency, and imbecility.

Wherefore whatfoeuer pretence our aductfaries may vie, they by their Massing sacrifice, doe no less then robbe the al-sufficient sacrifice of the Crosse, and with irreligious blasphemy derogate from it, the me

ritorious power to faue all that beleeue.

Ioh 19.30.

The Minor is manifelt by the words of our Samiour, he cryed Confunction of J. is finished. What is finished? The Ceremonial law was abrogated; the Morall law was fulfilled; the facrifice of Christ was perfected; the faluation of mankind accomplished. And God forbid that against so many euidences of scripture any man should affirme the facrifice of Christ vpon the crosse not to be perfectly finished; as though he had left any part to bee supplyed by the Masse-Priests, which hee himselse was not able to effect.

Wherefore if Christ hath on his crosse cancelled the hand writing which was against vs; if hee by his croffe hath reconciled vs vnto his father; if he on the crosse did once sacrifice himselfe for all beleeuers. then God forbid any man Should resource in ought Tane the crosse of Christ God forbid any Christian should seeke for a Propitiatory facrifice in the Eucharift, which hath no vertue in it to procure pardon for fine vnto any foule; but onely faithfully received to feale the remission purchased by the bloody fact ince

But our subtle Antagonists thinke to avoide the Sadeel advers. force of our argument by this cunning distinction; There is fay they two degrees of remission of sinnes.

The first that God would for his part, and as much

s in him lyes, be reconciled to men.

Secondly, that he would receive them into favour,

they working by faith and repentance.

The first degree (say they) is in the sacrifice of

Christs death on the crosse.

The second is in the factifice of the Masse; and for the confirmation of this distinction they adduce the faying of the Apostle, God was in Christ reconciling the world unto himselfe, not imputing their trefpaffes unto them; and hash committed unto we the word of reconcil ation

But our adversaries, by this distinction thinking to auoid us, haue giuen vs the greater aduantage. For this latter degree of remission of sinnes is nothing els but the application of the facrifice of Christ vnto all men; as if they should say, that, then are wee made partakers of that great benefite of Christs facrifice,

miff.facrif.c.z.

when !

when we doe receive him with a true faith. And for this end was the facrifice of the Masse instituted

Synod.Trid.

Vi cruenti sacrificij salutaris virtus, in remissionem corum que quotidie committuatur a nobis peccatorum applicetur; That the faming vertue of the bloody facrifice may be applyed unto us, for the remission of those sinnes which are dayly commetted by Us.

From hence I conclude, that if the application of a Propitiatory factifice bee not the factifice it felle, (for he that confounds the thing and the application of that thing, thewes but weakeneffe, of judgement) and that in the Malle there is an application of the great Propitiatory facrifice offered by Chrift, it must needes follow, that in the Masse there is no Propitiatory facrifice it felfe, true, and reall, but onely an application of the great and al-fufficient facrifice offered by Christ. Therefore the Apostle sayes, that God hath committed to vs (his ministers) the ministery of reconciliation.

From which words I collect these two observations First that the Pastors of the Church of Christ are Ministers of application of Christs sacrifice ; but

not of facrificing Christ himselfe.

Secondly, that this application is made not by facrificing of Christ, (as our Romanists dreame) but by teaching, admonishing, and exhorting, with the administration of the Sacrament according to the in-Ritution of Christ. 2627 and av name Sund an Dior me latter derive of remiff

as af they should say, that, then are week made

Seauchthly, if Christ be trucky and really offered

in the Masse, then in the Masse he is really slaine; But in the Masse he is not truely and really slaine, ergo in the Masse Christ is not reall offered.

The Consequence appeares by this, that the offering of Christ, and the slaying of Christ are neuer seperated in the holy Scripture: For it was not with Christ, as with the beast under the Law, which were first slaine and then offered uppon the Altar; but Christ, in the instant of his death was offered a factiface of a fweet smelling sauor to his Heauenly Father.

Let the Scriptures be examined, and judge whether euer they speake of the Sacrifice of Christ, but thereby is meant his death. For this be did once when be offered himselfe: How much more the blood of Christ, which by the eternall spirit offered himselfe without spot to God, so Christ was once offered to beare the sinnes of many. Thele and all other places of the new Testament which speake of the offering of Christ are to be interpreted of his death: Wherefore to fay Chris few oblitus eft, Christ is offered, is nothing elfe but to fay, Christus mortum est, Christ is dead, or Christis flaine, Wherefore if Christ be truely and really offered in the Masse, he must be truely and really slaine.

Our aduersaries answere. That there is a Sacramentall immolation of Christ in the Masse, because by the power and vertue of Transubstantiation the body of Christ is confectated and made to subsist by it lefte, and the blood of Christ is confectated and made to subsist by it selfe, and so though they are seperated locally and in appearance, yet they are not feperated propter concomitantiam; by concomitance they are both loyned together.

Heb.7.27. Heb.g.14. 28.

Sa Allendar

By this their diffinction they thinke to vp hold their Masse by which they ouer-turne it. For first, in that they say it is a Sacramentall immolation, herein they speake more truely then they are aware, wherein wee consent with them; for if it be Sacramentall it cannot be proper, reall, and externall, seeing that which is Sacramentall, is so relative having reference vnto that substance, whereof it is a shadow or resemblance. Againe, for the body and the blood to be framed seperately, and yet by concommitance not to be seperated; who heares not a contradiction in these words?

The Minor our aduerlaries themselves confesse; they will not say Christ is slaine really and truely in the Masse, least their Priests should, become Christochthonoi, Christ Killers. Yet how can they awoid the suspition of treason against the life of Christ, when they seperate his reall body from his blood; for it is greatly to be seared that they who powre out his lively blood, and breake his reall and substantiall body are guilty of the death of our Lord and Samour.

in the Matte, to much - tree vand really flaine.

Eighly, If Christ be dayly sacrificed in the Masse, then Christ doth daily satisfie for our sinnes; but Christ doth not daily satisfie for our sinnes, ergo Christ is not dayly sacrificed in the Masse.

The consequence is plaine by enidence of Scripture; for wheresoener and when soener Christ was to be sacrificed, it was for the satisfaction of his Fathers

wrath

wrath for finne, who gave himselfe a ransom for all to be testified in due tome. Hee was delinered to death for our offences. Who loued us, and game himselfe for Rom.4. vie vs, an offering and a sacrifice to God, of a sweete smel- Eph.s.2. ling Sanour. If when we were enemies, we were reconciled wato God by the death of his fonne, oc. Who gave himselfe for our sumes, that he might deliner ws from this present eaill world. By these and divers other places of holy Scripture, it is plainely prooued that satisfaction for our sinnes is the end of Christs sacrifice, and in naming the one: wee suppose the other.

The Miner is prooued because Christ did perfect. ly fatiffic for the finnes of all the elect, appearing fully the wrath of God by his facrifice vpon the Croffe; and now ceasing from making any further satisfaction, he onely sitting at the right hand of God, maketh intercession for vs. For to satisfie the wrath of Godis, to doe that for vs which wee should have done, and to fuffer that which we had deferued, namely death; and so Christ should againe yeelde obedience to the Law, and fuffer death againe; but the Apostle sayth, christ being once dead, dyeth no more; neither is Almighty God so vniust, as to require satissaction of him that hath persectly satisfyed already.

But our aduersaries say that Christ is sacrificed in the Masse to apply vnto vs the satisfaction which Christ hath given for vs on the Crosse. But so in applying satisfiaction he makes satisfaction; for Christ cannot be facrificed truely, but hee must truely die, and he cannot die, but to make satisfaction. Againe,

Rom 4.18.

Track

of his facrifice may be applyed vnto vs, then ought he as well to be incarnate againe, in the wombe of the Virgin, that the fruite of his incarnation may be applied vnto vs; to die, to be buried, to rife againe, that fo the fruite of his death, Sepulture, and refur-

rection may be applyed vnto vs.

Lastly, the application of the benefit of Christs sacrifice, by reiteration of his sacrifice is not found in Scripture. But there is a double meanes, one internall, and that is the efficacie of the Spirit of God, which powerfull applies vuto vs the vertue of Christs sacrifice; the other is externall, namely, the Preaching of the word and the Sacraments; which two concurring together, beget saith in the soule, which particularly applies the benefit of Christs oblation to the beleeuer.

In a word, let them consider what applicari, to be applied signifies, and they shall easily perceive that the sacrifice of Christ is applied vnto vs, when Christ is offered, not to God (as in the Masse) but to vs, as in the holy Eucharist, Christ freely giving his body to be eaten, his blood to be drunke, and that spiritually by faith.

Argument. 9.

Ninth'y, if in the Masse Christ be offered vnto God by the Priests of Rome, then hee is not the onely Priest of the new Testament.

But Christ is the onely Priest of the New Testas

r.a dofte

Ergo, he is not offered by the Priests of Rome, in the facrifice of the Masse.

The consequence is true, for if there be a true and reall sacrifice in the Masse, there must needes follow a true and reall Priest-hood which offereth this sacrifice, and so Christ is not the onely Priest of the new Testament.

The Minor is denied by our aduersaries, but is pro-

ued by vs.

First, there is no other proper externall Priesthood under the Gospell, but that which is after the order of Melchizedech; of which order there is no man worthy, but onely Christ, as is sufficiently declared.

And whereas our aductiaries vainely boaft their Priest-hood to be after the order of Melchizedech, herein they are contrary to Scripture, which makes this not to be a common Priest-hood, as Aurons was, but personall, belonging onely vnto Christ; wherefore the Apostle sayes, that Christ because he continueth for ever, buth [Aparabaton Hierosunen] such a Heb.7.24:

Priest-hood as cannot passe from one to another. Where the Apostle plainly shewes that such as were mortal, and consequently not eternall, were vncapable of that order of Melchizedech; such are the Priests of Rome, mortall as those of Auson were, and thereof vnto them cannot this Priest-hood be divolved.

They thinke to cut vs off with this distinctions. Christ is the primary or principall Priest; but men may be secundary and lesse principall, by whose ministery Christ may offer himselfe vnto God. I demand then, was not Christ even under the Law a Priest

Priest after the order of Melchizedech? and were not the Priests of Auron being compared to Christ that was to come Secundary Priests? were they not therefore Types and figures of the Priest-hood of Christ? wherefore when the primary or superior Priest was come, the Priest-hood of Auron vanifhed, and the Apostle would have no legall Priesthood to remaine. But where hath he substituted any other secundary Priests instead of the former? Certes the Scripture hath not appointed any.

Againe, by the same reason that the Apostle disanulles the legall Priest-hood, hath he also excluded all other externall Priest-hood under the Gospell, for he opposeth him that is immortall against those that are mortall, God and man, against those who are meere men: Now if the Priests of Rame be no freer from mortality, or fuller of deity then the Priests of Leuy, they are then by the same reason both exclusion, for Cui ratio & perfectum medium conclusionis convenit, eidem ipfa convenit conclusio. To whom the true reason and perfect medium of a conclusion doth agree, to the same also the conclusion it selfe may be applied.

Againe, Christ is plainely manifested to be the only Priest of the New Testament, (and so alone able to offer the facrifice of propitiaton for our finnes,) by that figurative entring alone of the high Priest once

a yeare into the Tabernacle.

Againe, he that offers a true propitiatory facrifice, effectuall in it selfe to procure pardon for finne, must needes be a Mediator of the new Testament, therefore is it fayd of Christ, But now hash bee obtained a

Heb. 9.7. Heb. 8, 6.

better

better ministry, by how much also be is made a Mediator of a better conenanant. And for this cause he is the MJ- Heb.9.15. diatour of the new Testament, that by meanes of death, de.

By which places and the like it is euident, that hee that was to be the Priest of the new Couenant was alfo to be the Mediatour betweene God and man; and that there is no Mediatour but onely Christ ap- 1 Tim.2.5. peares by the words of Saint Paul; For there is one God and one Mediatour betweene God and man the man It fus Christ.

Wherefore if they say they are Priests of the new Testament, they may as well say, they are Mediatours, and if Mediators, then Redeemers of the

Church.

Argument. 10.

Tenthly, if Christ in the Sacrament be given vnto vs to bee received with truth, faith, and humble reverence, then Christis not offered vnto his Father by the Priest in the Eucharist, much lesse in the Masse. But he is offered vnto vs in the Eucharist.

Ergo. Christ is not offered by the Priest vnto his

Father.

The hypotheticall connexion appeares by the nature of those things which are opposite, for the end of Christs institution of the Supper was to exhibite himselfe voto all beleeuers Spiritually, to be received Sacramentally, for the fealing and confirmation of their faith, and not to bee offered up by any mortall vnto his Father.

And whereas they object that God gaue vnto the Ifraclites

Israelites facrifices which they should offer vnto God. We answer that this exception is plaine beterogenes of another nature; for their facrifices were corporall and

externall, ours spirituall and internall.

Math. 26.16. I Cor.10.16.

The assumption is produed by the words of chrift, Take, eate, this is my body which is given for you. Taking doth presuppose a giving; it is called The Communi-on of the body and blood of Christ. That is the communicating, and distributing of the blessed body and blood of Christ, whereof all beleeuers in common are made partakers.

They affirme the Eucharist to be not onely a Sacrament, out also a Propitiatory sacrifice; wee deny it vpon this ground; because all expiatory sacrifices properly to called have their complement in the most perfect and absolute sacrifice of Chrift Iefus, which he

offered himselfe vpon the crosse.

But say they, Christ sacrificed himselfe in the Eucharift, which appeares by these words, Datur, frangitur, effunditur; is given, is broken, is powed out; where our Saujour speakes in the present rense, and not, ball be broken shall be given, ball be powed out,

We answer, first some of their owne writers have denyed that Christ offered any Propitiatory facrifice when he instituted and distributed the Eucharist, see p.84. And he himselfe saies that his time was not fully come; namely, wherein he should be offered.

Againe, their owne translation hath tradetur, effun. detur, Ball be ginen, Shall be powred out; which Lyra following, doth fo render, and fo is it in the Canon of the Masse.

Moreover, our Saujour might so speake not to fig-

Lyra. fup. Math. 26,6-1 Cor.11. nisse a present sacrifice, but to intimate that his body was already broken, and his blood shed in Gods determination, and his owneresolution, in which sense he is called, Agnus ab origine munds occisis, The lambe saine from the beginning of the world, because God had appointed him from the beginning to be the Sauiour of the world. And why might not Christ speake in the present tense, having respect vnto their saith, whose property is to make things past, and to come to be truely present.

But the direct answer is, that in the words of Christ there is an Enallage temporis, the present time being set for the suture; and this kind of speech is frequent in the scripture: as wor unto that man by whom the Sonne of man is betrayed; for shall be betrayed. Vnto vs a

Somme and borne of , de.

And thus their owne Cardinall expounds it, saying. Enangelists in voce presentis essunditur; & Faulus in frangitur, suturam in cruce essussionem & carnis fructionem significarunt, & c. The Enangelists in the word (is powed out) being of the present tense; and Paul by the word (is broken) did signific the suture essussion of his blood, and the breaking of his sless vpon the crosse. And so Gregory de Valentia vpon these words [This is my body which is given for you] saith, That is, which shall be offered by mee staine vpon the crosse. So Hugo Cardinals vpon Math. 26. Fregit, idest, frangendum in cruce signauit, He brake (that is) he signified it to be broken vpon the crosse.

Now who sees not the blasphemie of our peruerse aduersaries, who against the light of holy scripture, and (I thinke I may safely say against the light of about

Canon Mife.

Math. 26. 24. Efay 9.6.

Caietan in L.

Greg de Valen.
Iesuit.lib, 2, de
sacr, Missa.c. 2,
Hug, Cardinal,
is Math, 26,

Heb 9.28.

their owne conscience, dare affirme that Christ in the Lords Supper offered his translubstantiated body vn. to his Father an expiatory sacrifice for the sunce of the elect, how can they reconcile this doctrine, and the words of the Apostle, Christ offered himselfe once for all? which they can neuer effect, till they prooue the action which Christ performed in the night before he was betrayed to be eaden numero, the same individuals action which hee did the day following for if hee offered himselfe for sinne in the Sacrament, and offered himselfe for the same sins vpon the crosse, How can this beetrue, Hee offered himselfe once for all? who sees not by their doctrine a double offering of Christ? Who perceives not double dealing in the matter?

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The eleventh argument. That facrifice which is not of divine institution is not lawfull in the Church. But the sacrifice of the Masse is not of divine institution.

Therefore the sacrifice of the Masse is not lawfull.

The Major is produed by the confession of their owne session, who sayes that the Church cannot institute any new facilities or sacrament; for the ordinance of such essentiall parts of Gods worship must bee of divine institution; (and as he affirmeth set. 7.) Sacrificia veteris legis omnia sucrant a Deo immediate instituta, licet erant a Mose promulgata; Sacrificia autem nome legis solus Christus Deus & homo author est. God was the authour of all the sacrifices of the old Law, albeit

chez.

Suar, lefuit. 10m, 3.difp.74. fell-4.

1200

shey were promulgated by Mosis: and Christ God and Man is the authour of the farrifice of the new Testament. Therefore hath Salomon their Icluite infly taxed a Great Scholler of their owne Church, for faying, the Salmer, Tefair, Church had authority to institute a new facrifice if Christ 10m.9. tract. 18. himselfe had instituted none.

The Minor is true; for as Martin Luther exacteth of our adversaries a demonstration of their sacrifice from the institution of Christ, wherein (as hee obserueth) we reade that Christ did distribute this Sacrament unso his desciples, but that he offered it up in forme of a facetfice me cannot find one seconditi

Hercunto their Cardinall Bellermine answereth, That this manner of argument from scripture negativeh (as then it is not expressely set downe in scripture. Ergo it was not done) is ridiculous among schoole boyes.

But it he wold take the aduise of Surrez, or stand to his owneanswer, which elsewhere he himselfe harh deliuered, he would not fo flightly reject that forme

ample

Forfirst Sureza leswice of his owne fociety, that ofarguing. bee might produc the receiving of the bread and the wine in the Eucharist not to bee any essentiall part of this facrifice reasoneth negatively from Christ his institution thus. It is very likely that Christ instituting this facrifice did not make it of the essence of this facrifice Suar teluit. for she Priest to recesue, for the Enangelists negative au. tom. 3. aif. 75. thority proones it; it being probable that they relating the bistory of so great amystery would not have pretermitted so essentiall a rite thereof; who doe expresty signific that Chrast did confecrate the Encharift but that bee himfelfe did take it they doe not report; and immediately hee

Beller .l.s.de mi/fa.c.34

of the head

addes, If the Priests receiving of the bread and wine be of the effence of the Eucharift, it ought to have bincleere-

ly and plainely delinered by the Enangelist

From hence may bee collected thus much. That who soener is not expressely related by the Enangelist concerning the institution of this facrament is not ef

fentiall or absolutely necessary thereunto.

This is Swarez his confession, and as much as Luther and we defire, for if the Buangelists have not layde downe any institution of a sacrifice, nor so much as named a a facrifice in the Eucharift, wee ought not to embrace it; this therefore argues the malice of our adverfary Bellarmine, who calls this a ridiculous manner of reasoning in vs, which is vsed by a Doctour of his owne order not interiour to himselfe in learning and judgement. Brown undernair is (snow you wan it or

Secondly, let vs appeale vnto the judgement of the Cardinall himselfe, who answers in another case as ter the same manner; for hee reciteth the Liturgies that passe vnder the name of Saint James, because all things (faith he) contained in those liturgies, land in the liturgies of other Fathers are not taken from the exam-

ple or precept of Christ.

Thus doth the Cardinalls argument frame it felfe: whatfocuer in the feruice of God is not by preferipe precept, or direct example of Christ confirmed, is not lawfull or warrantable; fee now the partiality and philautia of the Cardinall; for what hee thinkes commendable in himfelte, he accounts ridiculous in another. to estence arisesberrof; who does

The Linurgie of Saint James is nor lawfull, because it contains many things not taken either from the ex-

Bellar .de Ench. 1.44.1.13.

Jim the stalles Se cas. 12.

ample or commandement of Christ, yet we may not say, that the Masse is valawfull because it cannot be prooned by either example or commandement of Christ. Note tiere the Cardinall requires greater authority for the confirmation of a Littingy then of

their Massing sacrifice.

Wherefore, when they vige the lawfulnesse of this their sacrific: let vireply Orthodoxally in the Cardinals owne words, shelp at enhancement of commandement from Christ, and in shall suffice less than the commandement from Christ, and in shall suffice less than the commandement from Christ, and in shall suffice less than the commandement from Christ, and in shall suffice less than the commandement from Christ, and in shall suffice less than the commandement from Christ, and in shall suffice less than the commandement from Christ, and in shall suffice less than the commandement from Christ, and in shall suffice less than the commandement from Christ, and in shall suffice less than the commandement from Christ, and in shall suffice less than the commandement from Christ, and in shall suffice less than the commandement from Christ, and in shall suffice less than the commandement from Christ, and in shall suffice less than the commandement from Christ, and in shall suffice the commandement from th

For in this tempeltuous night of opposition and contention, wee have nothing to faces our course by the company of Seripture, and the Load-flaire Christ, in whom wee are to observe all the different faces of faces, his words and his actions in this military of the course and his actions in this military of the course and his actions in this military of the course of the course and his actions in this different faces of the course of

that Christ did hime the word facilities on oblation Suar Jesuit, tom when he spake with his fat here, valbent tube not men 13. desp. 57. seller Honed by the Etlangelist, for they shought it needled a poor of in confectation that Christ should have wied the words offering of sterificings But that had been straige forgetfulfield in the Eurogelists to have no straige forgetfulfield in the Eurogelists to have no straige forgetfulfield in the Eurogelists to have no straige straige this matter, the maine thing which multiplicate hourse this facrifice; and how did the John of the truth; dead

racrifice; and now did the John to the traits, stead then the allered stickles were contrad which is the maine part of Gods fernice; clandwide which chicle foliage of a Christian foolenix A six showed sovel 1900 and But we will notice them to fooling task case of thick in the intimeter of Christ, effectively words of a facrifice of oblation, it shall availe the map prove a facrifice of oblation, it shall availe the map prove any word to allered to their purpose. Bellarmine brags on word to allere to their purpose.

Ter cliers.

Bello Lz de miffa cap. 11.

of the probate of the point, and wheth this argument. Christ offered himselfe, under the forme of bread and wine women his father, and bid his Apostles do this in semembrance of him; therefore the Church manaffer a farifice propiniatory according to Christs

command, Taying, Do this.

Who less not here a Paralogisme, or petitio prineini ? Forthotakes that for granted, which is the life of the causes and her supposes that Christ offered himselfe sadenthe formes of bread and wing, which canneuer be proved, and therefore is valikely to be granted by vs. fonifit can appeare that Christ at theidstitution of the Euchariffer Lords Supper did manfullation tiere his body into the bread and wine; and fordid offer it with his tather, wee thall foons yeelde, and the controuerfie shall have end. But can any man beletut that chriff carried his whole body in une of his hands? when he gave it to be extend his Suar. Tefnicators Disciples, which saw him present as the Table, and 19 deft. 57. 160. soen a heard him speaking to them , both while they were catinghim, and afterward That the fame foone of manthould aconnectorly delicated his owner bedy and Gramme and whole as Table at That in stue natural body fimuld be in many places at once? Valefle, her were as Turfellian reports of St. Xanter one of Lors thed gidt but steed and sepole and collection of the state of the stat

Turfellian.

Int. Scal. exer. in Corden.

Scaliger layes downe his Axiome . The numerical unity of sa finite things annot freed without continuity. But Bellermine Sayth Theway places mherein Christs body in use differentiable of year and the uses had to Christin fetfe, w dinidad from a falfe on respect of

place

place, though not in respect of substance and quantity. As though there could be any division of a materiall substance, but by bounds of place; or as if quantity were not both bounded and measured by place alone: Or as if that finite body, which is in two places at once, were not first divided in it. felfe.

So that we demaund of Bellarmine, as once Faul did in another case, Is Christ divided? The Papists do 1 Cont.13. not fay as once of old, Beholdhere is Chrift, or there: but which is much worse, Behold Christ is both here and there, and every where, in his true humane nature: thus they bluft not to teach impossibilities, that the felfe fame body should be all here, and all not here; all visible and all invisible, all vppon the Table, and all in Heaven; all eaten and all vneaten; all in England and all at Rome. diti amond to daid a advisi,

Who sees not these impostures to be most palpable? And for that Bellarmine will have the fawords Bell. lib. 1. de Dothis, to fignific as much as to facrifice, thereby mifair. 12. to establish their great Dians, the sacrifice of the Maffe, hee alleadgeth not one of the whole Catalogue of the Fathers who hath so interpreted those words: Infomuch that his brother Cardinall dispairing of the proofe of the Masse, by these words is faine to confesse: Va vel hoc ex loco, vel aligs scriptura Transen. concor. locis efficaciter probari non possit, boc effe sacrificium: 6.131.908.904. tamen execclefie traditione idefficaciter probatur. That albeit this facrifice cannot be proued by this text, Do chis, or by other places of Scripture; yet it is effectually proved by the tradition of the Church. Which may make vs justly admire the vaine presences of our aductfaries,

aduersaries, who boasting of nothing more then Scripture, are yet faine wholy to relinquish it, and to build upon the tradition of the Church; but an answere unto this see afore.

And for these words, (Is given, broken, shed for you.) they interpret to be a present giving in the Eucharist by way of sacrifice; but this is sufficiently an-

fwered in the former Argumen.

Now seeing the words of Christs institution doe make their sacrifice to be a meere non Ens, let ve examine his actions, and see if any of them will breath any life into this their sacrifice. The actions of Christ the Scripture mentions to be sourc, Hee tooke bread, He blessed it, He brake it, He gave it. Not any one of these can seeme to import a sacrifice. And whereas our adversaries have divided their sacrifice into fix actions, in the which of them, this sacrifice should consist, Swarez makes it doubtfull.

The first action is the taking of the bread, before consecration and the heaving it vp which they call the Elevation of the host; this is not essentiall to the sacrifice by the Iesuites owne consession, because it cannot be produced neither by Scripture nor the tradition of the Church that Christ ded wie it. Albeit herein he dissents from Sound a learned Doctor who with others thought it to be vied by Christ, and in some fort to be ong to the substance of this sacrifice.

The second action is the Consecration of the Host in the words of Christ, Hoc est corpus meum, This is my body. This sucres judges to be intrinsecall and essentiall to this sacrifice, and to be the sacrificing action; and yet tels vs that it was the opinion of ma-

Suar. leftom.3. a fp. 75. fell. 2.

Suar.ibidem.
Bellar. de missa.
Lz.6.29.

Suaribidem 64.

my learned men, That conferration was but only an autecedent unto the sacrifice, but properly neither to be of the effence, nor yet any part of this facrifice. And how can the Papills confidently build their factifice vpon those words, This is my body? when their owne Bishop bath produced from the testimonies of the most ancient Fathers, that those are not the words of consecration; but that the words of consecration were before those words, when Christ prayed and bleffed the bread, and the cup; and therefore hee allead geth the perpetuali practife of the Church, from the age of the Apollies whole cultome was to confecrate by prayer or benediction; as also the Liturgies of St. lames, Clement, Bafil, Chryfoftome, do declare the same, being backed with the judgement of many learned Schoole-men, to whom hee adjoynes the Diuines of Colein, all agreeing confectation rather to be in the prayer or bleffing of Christ, then in these words, This is my body, which hee rather accounts to be the inflitution then the confectation of the Sacrament.

The third action after the words of confectation is the Oblation vied by the lifeing vp of the Hoft, in these words, Be mindfull, b Lord, &c. Concerning which, there is great contention some great Doctors have placed the whole essence of this facrifice in this Oblation or Elevation as Ecchina, Chienam, Ruardus. Others say, it is of the essence, but not the whole essence, as Seosue, Gabriel Biel, Soio, Canus: these spaces quoteth but differing from them all, for he affirmes it to be no essentiall part of the sacrifice, with whom agrees Bellermine, because say they, it is not

thidem.

Epifo.Cefarieno
fit statta. vaty de neceff.corrett.Theolog.
fcholufit.l. 1 fift
See Biftop Mortons Protest. appeale.l. 2.6.2.
S 31. p.117.

Suar. DM.3.diff. 74. ftbl.3.p.964 Bellar.de mifa L1.6.VH. expressed in the Scripture, neither yet is it probable other wayes, that this kinde of elevation or lifting was vied by Christ in the institution; one's herein these Telutes differ: Surrez will have this cleustion to be an Ecclesiasticall rite, but Bellermine to be Apoltolical

fourth action is the dipping of the confectated Hoft into the sup; which Canus makes to bee of the Substance of this facrifice; which Sucrez againg one the lame ground difanulls, because that it ap-

peares not that Christ did vie any fuch action.

he fife action is the diffribution of the factament cording water the example of Christ, who gave it nto his Disciples: which (faith the lefuite) some Cacholike Doctours have judged to be the full complement and perfection of this factifice. But las leared Mostas observes) field they must show visco vs where the effence of this factifice is to bee found, least they tell vs of the perfection of a sacrifice before their facrifice oppeare to be Ear, or to have anybee

The last action is the Priests confuming the confecrated formes by cating and drinking; some make is to be the substance of the facrifice and the very eflence of it; as the Moderne Themists, Lede fund, Caand Bellarmine; who are againe contradicted by other great Doctours of the Roman Church, as Thonas Agrinas, Bonanentare, Major, Alam Cafalus, Casbarious Turrianus, Palacius; with whom Salmeron doth confent, all which doe deny that this confump tion of the Holl doth belong to the effence of this

ar,ibidem

peale Lacq. [68,1].Mum.41

Thus have you local faries doc maintaine amongenemieus parama a fur les doc maintaine amongenemieus parama du function de la company d yet they all conspire against the truth-

sent in de Brine, when their greatest Doctours in the maine point of religion, are at variance directly contradicting one another with the manage, it and it is

They vninftly upbraid vs with diffentions, when ales ours is no differention if compared with theirs, we onely differing in the fringe, they in the garment, we alone in the ceremonies, they in the fubitance and rery foule of religion.

Thus have we largely and fufficiently produced by the testimonies of our adversaries that the factifice of the Masse was not instituted by Christ and therefore (by the confession of their owne lesuites) not to be admitted into the Church

Charles now all was I stand

The twelfth argument is grounded upon Beller. Surreyard mines owne flection, which is this; Ad verum face ficiem sequirmer ve quod effereur Des in facreficiens mifaces lie plane definat effect quod plane definat effect quod plane definat effect quod crat. To a true facrefice is required, that that which appeared that offered vata God in facrefice be wholy definous it that its leading Le forbanged share is chafe to be that which is man.

And againe, Former & reale fastaficium versen &

realem mortsmant destructionem rei immobile

est deuth or destruction of the thing sacrificed.

Which affertion is true in all Propiriatory factifices, wherein there was alwayes a definition of the offering or factifice; and that by death and shedding of blood; that therein they might bee perfect figures of the great factifice of Christ vpon the crosse, wherein his body did shed blood, suffered death, sustained destruction, though not totall and perpetuall, yet partiall and for a scalon, in so much, that although hee was not consumed, yet there was in him for a time a cessarior or ceasing to bee a living man as hee was before.

Our adjectatic then having vouchfafed us this ground worke, we will make bold thus to build upon

Enery thing really and properly factificed for propitiation doth fuffer at eal destruction of the substance; But the body of christ doth not in the factifice of the. Masse suffer a reall destruction.

Ergo. In the facrifice of the Masse the body of Christ is not really and properly offered.

The Major being graunted by the Cardinall, the Misor procues it selfe thus.

If the body of Christ doth in the Malle Suffer destruction (which to say were blashhemy) it must exther be in whole or in part; if in whole, how come we to sinde the same Christ, the same body and blood the next morning agains in the Masse? If but in part, or for a time (as it was during his beeing in the grane) then would follow that the Church tora time bath no Christ persease God and persect man.

Now Bellermine affirmes that the Priests eating of the confecrated elements (which are made the body of Christ) is the destruction of the sacrifice; his wordsare thele, Confumptio feu mandacatio, que fit a sacerdote quod fit essentiales pars sarifici, inde probatur, quia in tota actione misse milla est alia realis destru- Bellat de missa. tho victime prater iftam : require autem realem destru- la coute proper Atonem Supra probatum eft, The Priest's confumptioner cating of the Hoft is produced to be of the effence of the facrifice; for in the whole action of the Muffe there is no destruction of the factifice but onely this; and that shere must be a reall destrustion of she face i five I have already produced.

But herein how is hee constant to himselfe, who layes, The fubstance of the facrifice must suffer destrution: and yet hold againe, that the Prieft confumes nos the body of Christ by eating it, for it suffers no diminution, but onely she formes of breed and wine.

Who fees not here a most palpable contradiction? for he will have the body of Christ to be the substance of this facrifice, and this full ance mull be confumed, orels it is no factifiee; and yet when it comes to the push, the body of Christ suffers nor destruction but only the formes. Is not this to make quidlibet ex quoliber? Is not this to make it a factifice and no facrifice? Is not this to fay the body of Christ is the substance of this oblation and not the substance, because it is not consumed ?

Againe, if a Propitiatory facrifice be as Bellermine defines it: That which doth parific the wrath of God for the remission of finnes.

I demand then how remission of singes is procu-Z 3

Heb.9.22.

eimatethufia

epo ton heimtass

ei zbarin.

red? Paul fayes it cannot be obtained choris hamuechaftes, without blood shedding. But how shed? encu as the word significate, by pouring it out of his body. But doth the blood in their sacrifice goe out of his

body?

Bellarmine answers no; therefore is it called anva-

bloody factifice.

From our Aduerlaties owne definition then, may we confute this their facrifice; as the Master in the Golpell, excretuo, out of thine mouth will remained

skee ob enilt fernant.

Bellarmine affirmes a Propiniatory lacrifice is to obtaine remillion of finnes; but no remillion without reall and actuall blood-shedding; In the Malle (by the confession of our Antagonists) there is no reall or actuall effusion.

Ergo, no remission.

Ergo, no Propitiatory factifice.

Ergo, the doctrine of the Romane Church herein

But they Let ve not be to lettere in pronouncing the sentence of judgement against them: let ve heare what they can answer for themselves. Let Gregory de valentia speake for them all; his words are these. Disiture, Christem secramentalites in Eucharastia immobari; non quia more representature illiui, sed quia ex vie verborum consecrationes seprentim solum corpus, de solum sanguis considere quo epso vere sanguine corpus seperature, atque adeo sunderetur sanguis è corpere, utstatiunde sieret, ve de sanguis carpus; de corpus sanguinem contunctione indissolubili commerciar, quoriam Christus iam non moritur. He say shat Christ a sarisfieed in the

Greg valen, lef. I z.de mifa; 6,4, Nag 587, col. 1.

Encharift sacramentally, not because his death is there represented, but because by the vertue of the words of consicration, his body alone, and his blood alone are made spart, and seperately; whereby also his hody would bee sruely senered from bis blood, and his blood powered out of his body but that otherwise his blood by an indestable consumetion must accompany his body, and his body his blood; for Christ in the Enchants dyes not.

Thus from one absurdity they runne into a thou.

First, he sayes Christ is sacramentally sacrificed; which is improper, for that there is a maine difference betweene a factifice and a sacrament. fand.

In the first we offer voto God.

Id the second God voto vs.

Id the lecond God voto vs.

Neither can a factament and a factifice be predice. red of one thing; but only has allo, kat allo in diners respeces, wherefore to joyne these two is an incongnuity in the nature of those things; we deny not but Christ is mystically, figuratively, or representatively sacrification the Eucharist, but not quaterns of sacrament, or in that return, or earnions; as it is a facrament, or in that return, or earnions; as it is a facrament,

Secondly, he fayes, Christ is facramentally factifispect. ced in the Eucharift, but leaft we should take hold of his words, he further explaines himselfe, laying, and

because his death is there represented.

Hereby gluing vs to wit, that hee meanes not any bare representation of Christs death, bureliat actually really, and true'y his death is before vs. Wee fay not that in the Buchatift of Lords Supper, there is a bare representation of his death; but but les the factamentall presence of the Lords body and blood there is a true, reall, and actual application of his death (good meritum, in tegated of the merit of it) to all that receive with faith. But the lesuite will have a proper death of Christ in the Eucharist, even as he is truely, really, substantially and corporally present; and yet see how he thwartes and crosses himselfe in the last words, saying, Christ in the Eucharist dyes not.

Hence we may frame this Argument. After the same manner that Christ is in the Eucharist, after the same manner hee dyes in the same [for an actual and corporall presence requires an actual and corporall death as a sacramental presence, a sacramental death onely] But in the Eucharist (by our aductsaries owner confession) Christ dyes not properly, actually, or bo-

dilv

Ergo, in the Eucharift, hee is not properly, actually,

or bodily prefent.

Thirdly note how contrary this doctrine is vnto it selfe. The body of christ (saith he) and the blood of christ are consecrated apart and severally, yet they do not subsist apart, least there should be an actually, and

reall effusion of the blood of Christ.

But I demand, if it be so that they are consecrated and made apart, then when the Priess hath consecrate ted the body of Christ first (for hee cannot consecrate both in an instant) doth not that body subsist without blood, till hee hath made and consecrated the blood also? This is strange in the sacrament that the body of Christ and his blood should admit for a time, such an actual separation as is betweene that which hath a being, and that which hath no being.

Laftly, note how enigmatically he tells vs of those things which are separated by consecration, and yet are indiuisibly conjoyned, that they cannot be separa-ted; contrary to the institution of Christ, who tooks the bread, and the cup seuerally, consecrating them afunder, to figure vnto vs that actuall and reall separation of the body and blood of Christ vpon the crosse.

and on Share dryument. 13.

The thirteenth Argument is this. That which is a Propitiatory facrifice for finne, must appeale and pacific the wrath of God (this Bellarmine affirmeth.) But the facrifice of the Massedoth not appeale the wrath of God.

Erge, The facrifice of the Maffe is not Propitiatory.

The Minor is thus produed.

That which doth appeale Gods wrath must bee of infinite value. But the factifice of the Masse is not of infinite value.

Ergo, The facrifice of the Masse cannot appeale

Gods wrath.

The Major is prooued: because the wrath of God for finne being infinite, cannot be pacified but by that which is of infinite merice and defert, and this is confessed by their owne lesuite in these words, Si Aaron, ant ullus Pontifex, bostiam obtulisset, que vi sua tolleres peccata, non effet necesse alteram offerri, Iquia iam peccasu per illam deleta erant. Dices, illa hoftia delebat peccata ofque ad illum oblationem commife fed quim poftes committerentur nous peccats, quid obstat alteram offerri? frustra id fieret man si vertute sua tollebat peccasa, in finiti

Beller.de miffa, Laca.

Ribera le Com. ba. Alia qui ceffaffet offerri

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Seize lange

infiniti valorii crat, non enim aliter poterat tolli pecca.
tum & compensari iniuria Deo sacta. If Aaron, or any
other high Priest had offered a sacrifice, which by it owne
wertue had taken away sinue, there had beene no need to
have offered any more, because all sinnes were already taken away by the sormer. Thou wilt say that sacrifica did
take away those sinnes which were committed before it
was offered, but when afterward new sinnes were committed, why may not new sacrifices be offered? No, that
were but in vaine, for if by it owne proper vertue it did
take away sinnes, it was then of infinite value and merit, for otherwise sinne could not be etaken away, nor the
iniury done unto God recompensed.

First, here he disableth the Leuitical sacrifices, he

cause of their often repetition and reiteration.

Secondly, he produes our Major Proposition, that nothing can appeale the infinite whath of God, and so satisfie his instice, but that which is of infinite merit and desert; therefore all the Angells in heaven could not have wrought mans redemption by satisfying for the same of Adam, but Christ himselfe: not be, had he been meere man and not Theanthropes, God and man, for no finite creature can bee of infinite desert before God; wherefore it was necessary that the Deitie of Christ should give efficacie, vertue, and desart vnto the humanity by the Hypostaticall vnion; which desart should be infinite, even as the Godhead of Christ was.

The Minor appeares that the facrifice of the Malle is not of infinite value of defart, by the teltimony of our great aductiony Bellermine, whose words he thele, Valor facrifich Misself sinitus; her est communic fen-

Bellar de missa, l.z.c. 4-sett. Quarta propos,

in fants

Edit of Legan

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igan bas seen bas allowed offices gerei

Lentia:

Belle de mills

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contia Theologorum, & probatur apertifsime sex of u Eccelefic; nam si Missa valor infinitus esset, frustra malta missa, prafertim ad remeandem, offersentur: si enim in finiti valoris est certe ad omnia impetranda (uf fices ret, quorsum sestur alie. Et constrmatur exfacrisseio crucie, quod ideo non repetitur, quia illud vnum infiniti. preteritis & faturis remittendis, The vertue of the fac crifice of the Maffe is finite; this is the common opinion of Divines , and it is proqued plainely by the ofe of the Chareh, for of the berone or value of the Mafe were in finde, il were in wine to offer many Muffer, effectally for one thing; and if it were of infinite value, farely in would be fulf for sent to procure pardon for all finnes, and then what needes anymore Masses. And it is confirmed by the facts ice of the crosse, which is not reiterated, because that it alime was of infinite valous or merits and procured state faction for all our simes past, and to come of the click words, the Cardinal pleades our causes for hereiti I hote especially two things.

First, that the often repetition of the facrifice of the Mate, argues that it is but of finite value and inerite and the right of the control of the control

Secondly, that the fattifice of Christ woon the croffe, was onely of infinite value, defert, and merice of make fattstaction; and to enterior pardon for all finites part and to come characteristic and the comments and t

Wee may demand then in the Cardinalls owne words, Querfum ighter miffer. What need have we of Maffes? Seeing Christ hath accomplished hour redemption By offering himselfe meet addition in the But whence proceedes this insufficiencies of the

maffe? if it be the same body, and consequently the same sacrifice (as they teach) how hath it lost its vertue, that it should not be infinite in the Masse, as well as on the croffe? Bellarmine alleadgeth three reasons. hereof our so weake and infirme, as can no way befeeme a man of fo great learning.

The fielt is taken from the facrifice it felfe which is offered for in the facrifice of the croffe the very naturall being of Christ in his humane body was destroyed; but in the factifice of the Maffe, the facramentall being of Christ onely is destroyed. But this hee affirmeth himselfe to be no cause why the one should be fra

The second is taken from the person offerings for in the facrifice of the croffe, the person offering is the Sonne of God immediately by himfelfe, but in the facilities of the Malle, the person offering, is the Son of God, by the hand of the Priest. As though a mortall man could by his infirmity delable the facrifice of Christ, and diminish the extent of that infinite

First that the often repetition of the famousles third the famousles simples that the will of Charles simples and the will of the second residual the for albeit he could by one oblation obtaine all things, of God for all men, yes he would not, but the benefire of his passion, should beg obtained in a certaine incalure; and if any man define a reason, hereof, sit is not for vs cutiously to learch into it; but his will is a

Wee may demand then in the Caolandonialing Maffies? Scine Chapty this sid blind of mailiand How shall a man bee established by such spectering Bur whence proceedes this infefficsensitsbrief Maller

Bellet .de mi [a 1.2.64

non Astouching divers other most materiall points of Religion, so also concerning this, our grand Captaines of Rome are together by the cares, and in open hostility against one another : Caretane, Capus, Soto, these defend the vertue and valour of the facrifice of the Malle to be infinite con the other fide contend Thomas Aquinas, Durandus, Maior, Gabriel, with whom Bellarmine takes pare, confidently maintain ning the verme, merit, and defert of the factifice of the Maffe to be absolutely finite in it selfes do armo? serifice of the Masseby vertue of the deede done, did

Caiet. q. 79.411. 5.6 tom. 1. Oputract. 2. 9.2. Canus loc. Theo. LI 2.6.19. Sotoing, dift.11, q.z.Thom.in 4. aiftind.45.

As Sween erlas

setiment, g. dife.

anis sinon jud

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immediate conferrate austingut of inditinall grace. millabirer Others directly affirmed the contrary, some hold the Cannolic, Theof. of a propitiatory facrifice, and it is thus framed. A enie propiriatory faurifice doth procure remission of dinesaro aldealana ad or aradro arada lintere la confice of the Malfe doth moltiprocute

the reporterity about (as then appeal or deprivation of the Malfe (as mortine propidiscription of the Malfe, is mortine propidiscription of the Malfe, is mortine propidiscription of any fine of any fine appearance is a signal or a sign of mortall finnes, Others, to be availeable oncential fromof dinnes. And unto this the my picarih dacrifices of propitiation in the ceremoniall Law hadrelprets Amitype shey hoped for condonation, and were affined of remission of sinnes and roll you especial

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The first proposition, then having the common confent of all mend we must proue our assumption Which our Romanists thinke a Herculcan worker hoshlity against one another: Charingo son godalsiH

4.2. T. CHE 28 4. A THE REAL PROPERTY. As Suarez relatetb tom. 3. difp. Referente Cano loc. Theolog. 1.12 Greg. Val, lef.de miffals.c. s. Canus loc. Theol.

Now to propue the facrifice of the Maffe, not to be availeable to procure the pardon of finnel weals leadge first the testimonies of our adversaries, what so there owner tongues, may fall wpon them, as the Plalmift speakes of the enemies of Gods Church Some of the Church of Rome maintained that The sacrifices of the Masse by vertue of the deede done, did immediatly conferre the infusion of habituall grace. Others directly affirmed the contrary, some hold the obtaining of this grace to beinfallible; Others lagaine, that it is undertaine, as Durand, Canas, Conduba Some maintaine it to be availeable for the remission of mortall finnes. Others, to be availeable onelymor the remission of eventall finnes, (as Gregory of Filen-tis reporteth) which (fay they) may be pundoned without grace. Others againe are of opinion, that it is not cffications for the pardon of any finne, himmelyosis gasterelesses frances purishing purishing in Some thinkerelisis wrought by the vertue of impetration and prayersor thereby the power of fatiliaction and redemption.
This is there found containing and similar parties being the Gampes of sour benemies, torquery so hand is against hissellow; asnorice was in the army of propiniation in the ceremonial dismibility of to

Howthen win this factifice be thoughd findo bt wied in the Church, which is for decerated, and storte in peeces, by the feneral opinions of formany Doctors

of great repute, who contend to stoutly for it a

Againe, the Apollles speakes plainly hereof, Heb. 10. 18 Saying, where remission of sinnes is there needs Heb. 10. 18. no more factifice for sumes. But who dares deny that absolute and perfect remission of offences, was purchased vnto all beleeuers by the sacrifice of Christ offered on the crosse once for all? Our adversaries themselves darenot, not doe not denyit, yet will they not relinquish their facrifice of the Malle.

Secondly, that is but a talle diffinction of a blood, and an vabionaly facished managery underland it, o.

The fifteenth Argument, The Apolile layes that christ needes not to offer himselfe of ten, but now once Heb. 9.26.
in the end of the world hee hash appeared to put away Heb. 10.14. have by the facrifice of himselfe; and againe, By one offening be bath perfected for ever them that are fan-Gefied, From these restimonies of Scripture, I frame shis Syllogisme. If Christ once in the end of the world was facrificed to put away sinner and by one offering hath perfected them that are fascrified then he is not offered in the Maffe. But Christ once in the end of the world was faerifieed to put away finne, and by one offering of himselfe once for all hath perforted them that are fanctified. Ergo, Christ is not of-

fered in the Masse, than the Apostle there spear Bellar. Lie keth of the bloods and painefull facrifice of Christ miffe, upon the Croffe which was fufficient once to bee done; but this taketh not away the vabloady facrifice, which is but a continuance of the former, whereby

Por

the fruite and efficacy of the former oblation is applied vnto vs.

But wee are to observe, that the Apostle by these words, excludes and curs of all iterations of the lacrifice of Christ; for otherwise, if Christ should now be often facrificed really, though after any manner, the difference of the Apostle could never stand, betweenethe Leuiticall faerifices which were often repeated, and the facrifice of Christ, which was once offered.

Secondly, that is but a talke distinction of a bloody and an unbloody facrifice, as they understand it, o. therwise then the lathers did, for there can be no proper vibloody facrifice of Christ; neither could hee be offered vp otherwise then by dying: Therefore he is not offered up in the Eucharift because therein hee

dyeth not.

Thirdly, we neede not invent a new kind of facrifice, which may apply vnto vs the efficacy of Christs death, seeing to that end Christ hath appointed the preaching of the word, and the administration of the Sacraments.

Ibid.refp.ad Argum, 2,

Heb.s.ze

Bellarmine replyeth: first though the death of Christ be applyed by the Preaching of the word, and administration of the Sacrament of the Lords Supper; yet it may be applyed also by the factifice of the Masse, which in this behalfe is not superfluous, no more then Baptisme is, by which also Christs death is applyed. Secondly, that the Apostle speaketh of the bloody, and painefull facrifice of Christ vpon the Crosse, it appeareth by the words following, For then be must have often suffered. But

But we cut off Bellarmines answere, by affirming; That albeit both the Eucharist and Baptisme docapply the death of Christ vnto vs, yet is not Baptisme Superfluous, because it is of Christs institution, so is not the Masse. Againe, they apply Christs death diuerfly; baptisme as the scale of our regeneration; the Eucharistas a signe of our redemption; the one significs our fanctification by the washing of Christs blood; the other our instification by the infferings of the same Christ our Saujour; the one for our initiation into the Church; the other for our confirmation: fo that neither of them are superfluous; but the sacrifice of the Masse is superfluous, because the remembrance and shewing forth of Christs death is sufficiently performed without a sacrifice. Whereas well be vied to apply the vertue of Christs death, albeit the Eucharift doth the same, as baptisme, seeing baptisme is of Christs institution, the Masse is not; and baptisme, and the Lords Supper, though they both apply the death of Christ, yet in divers manners, and for divers ends, will man tol walls

But the Papifts pretend the same to be the end of

the Masse, which is of the Lords Supper.

And whereas Bellarmine fayth, the Apostle speakes of the bloody facrifice of Christ, it is true, for he neuer once dreamed of an vibloody facrifice which could neuer haue any existence, in rerum natura. For if you marke the Apoltles words, hee quite knockes this vibloody facrifice of the Papifts on the head, faying, Not that be foould offer himfelfe often, &c. Heb. 9.55.16. For then must bee often have suffered. Intimating

that there can be no proper offering, or real facrificing of Christ; butby death and fuffering. Wherefore where there is no actuall death of Christ, mor reall fuffering, there can be no true and proper offering and Christ having but once died really, he could but once be really offered.

Argument, 16.

cap,19.

Bellar 1,1.6.29.

de miffe.

The fixteenth Argument is taken from the words of christ, who being on the Crosse cryed out, comsummatum est, it is finished. Give vs leave to demand, what was finished? Let one of their owne friends speake. Why, now was finished, what soener God had determined, what soener he had communded, what soever the Law and the Prophets had foretold concerning Christ; what focuer was nevel ary and conducible for mans saluation; the oblation was offered; the types fulfilled, the shadowes abolished, the Societures mere verified, and the great factifice, [quo folo Deus placuri point by which enely the munbof God was pacified is

In which words observe, first that what some mas meceffary for mans faluation was now accomplished; what needs then have we of Malles & Secondly, that Ferus layes, The facrifice of Christ was finished. How dares any man then renew it in the Masse? Thirdly, he layes, The facrifice of Christ on the Chose enely could pacifie Gods wrath. How then comes the facrifice of the Maffe to be propitiatory? was aust reme bluos

Bellermine answeres, that these words; It is finifled, are to be understood of the Prophecies of his passion, not that all things were done necessary to mans saluation. For then the Sacraments and all Doctrine should bee superfluons. But this answere

will not serve the turne; for the prophecies were not all fulfilled, when hee spake these words; for after this time two prophecies were fulfilled : First the not breaking of abone foretold, Exod. 12. 46. Secondly, Zach 12.10. the peareing of him with a speare, prophecied Zach. 12.10.

But let vs admit for good Ferm his wordes, Quoniam fuit in opere consummationis, ideo dixit consummatum est, because they were in the act of consummation, or ready to be consummated, therefore he layd; It is finisbed. And let vs admit for good the first part of Bellarmines answere, that the prophecies were tulfilled; yet let vs a little paule before we grant the fe-

For whereashe fayes, All things necessary to mans faluation, were not finished; it is true if hee meane fome speciallactes which did concerne Christs perlon, as his refurrection, and affension, without which our redemption could not bee perfectly consummated. Againe, if he understand it of some individuall actions of religion, which were to be performed for the faluation of such particular perfons as should beloeve afterward, it is true; they were not finished because the persons whom God had appointed, and decreed to vie as meanes for the conversion of others, were to line in future ages, and had not as yet beeing, and consequently could not at that time finish those acts; whereunto they were destined of God; but if he understand by these words, [All things necessary for mans faluation, are not finished] all the specificall acts of religion, as Prayer, Preaching, Administration of the Sacra-Bb 2 ments &cc.

mentes, & e. and whatlocuer of that kind which is necellary to mans faluation is not finished; this is false,
for that they had their institution from Christ before
his death, and so in the species they were finished. Or
if thereby the facrifice of Christ was not finished; this
is false; for both it, and the faluation of man by it was
finished; as appeares by the Apostles vsing the same
words, saying, with one offering settlesoken, consummamit, he hath consummated for ever such as are sands seed.
And whereas he sayes that if all things necessary for
mans saluation were consummated, then the sacraments and all doctrine should bee supersuous; this is
salle for the institution of them might be consummated, although the exercise of them in suture ages were
not finished.

Againe, the perfection of Christs factifice abolitheth not the vie of doctrine and Sacraments, which
doe represent vnto vs the death and facrifice of Christs
but it abolishes hall other facrifices of Propitiations
for if they be but memorialls of Christs death they are
superfluous; the word and facraments beeing sufficient to that end sand if they be more then memorials,
as available to lorgine sinnes, they are blashemous,
and make Christs factifice imperfect.

connection of other, surfaced to neither acts and had not as yet besieve, and confequently could

The seauenteenth argument is taken from the salz shood of the Canon of the Masse, and it is thus framed. Such as is the Canon, such is the sacrifice. But the Canon of the Masse is false,

Ergo, the factifice is false, and consequently not Propitiatory.

Hcb.16.14.

ar or deli

The fallhood of the Malle appeares in divers things.

1. In the ancient Church when the Lords Supper was eelebrated, the Christians vsed to bring their agapai, which were the bread and wine for the reliefe of the poore, and the maintenance of the Minifiry; and when they had laide downe these oblations (which were neuer accounted a Propitiatory facrifice) they prayed for the prosperity and preservation of the Church: which in the Canon before the consecration is applyed vnto the bread and wine, and the bread and wine is offered vnto God the Father for the happinesse of the Church.

Secondly, in the Canon, They pray vnto God that he would accept that pure facrifice of the body and blood of Christ, as he accepted the facrifices of Abell and Melchizedech. In which words they become intercessours vnto God the Father to accept his Son lefus Christ, as though he were not worthy to be accepted of himselfe. And how absurd is it to compare the most pretious sacrifice of the body and blood of chrift (if it were so really and truely) vnto the facrifice of Abet, which was but a lambe or a goate.

10 And how vawifely doe they pray that God would accept the sacrifice of his Sonne as hee did accept the facrifice of Melchizedech, whereas it cannot appeare (as as formerly produced) by the holy - feriprore, that Melchizedech offered bread and wine; howabfurd is it then to compare the facrifice of christ with that factifice which neither was, is, nor shall be?

Thirdly, the Canon faith, that the Priest offereth vnto God the Heauenly Father the bread of life. But where are they commanded to offer the bread of life, feeing. feeing in the feripture there is mention made of cating

the bread of life, but not of offering?

Fourthly, the Canon ouerthrowes the article of afcension; for it commands the Angells to carry that unsported facrifice to the high Altar of heaven, and to present it before God the Father. What? Is not Christ ascended, and fitteth for ouer at the right hand of God? and hath he now more need of the helpe of Anglis then when he first ascended by the whole power of his Godhead? and cannot hee appeare before his Father, but by the affiliants of Angelle?

But let me bee bold to demand three questions of our adversaries grounded vpon these words of the Canon, Supplices te rogamus omnepotens Deus, inhahat perferri per manus fancti Angeli, desre humbly befeech thee, O Omnipotent God; that thou mouldest command thu facrifice to be carryed by the bands of the boly angell wasto thy high Altar in the fight of thy dinine Ma.

sefty, oc.

First, if they vnderstand it of the bread and wine transubstantiated into the body and blood of Christ, how comes it to paffe, that they are not taken by the Angell, and carryed immediately into heaven according to the prayer of the Church addition and reports

Secondly, I demand, if their doctrine bee true of their Multipresence, that the true humane body and blood of chrift be both inheauen, and in many chonfand places upon the earth ar one time, what need then the Angell to carry the body of christ into heaven, where it is already before his heanenly Fathered

Thirdly, rif it be fo as they fay, that Christ in the night when he instituted the Lords Supper, did offer himfelfe

Hcb.10.13.

himselfe, his naturall body and blood under the forms of bread and wine, a true Propitiatory factifice to his heavenly Father) I demand whether the Angell did carry this facrifice into heaven, or whether it did apprare before his Father in heaven, or no? If they fay no; how then was the facrifice accepted for how comes the Church to pray for that priviledge, of having this facrifice carryed into heauen, which was not vouchlated to the facrifice offered immediately by Christ himselse ? If they affirme that it was carryed into heamen, it would then follow, that Christs body was in heaven before his paffion, refurrection, or alcention; and when he in his humane nature ascended into heauen from his Disciples, hee found his humane body and blood before his Father, and to have beene there before it came thisher.

Thus they make Christ to have two bodies, and consequently two soules; and so Christ is not one, but two; but many; but innumerable. These absurdities doe directly result, and arise from their blasphemous Canon; which is so grosse and palpable, as de-

fernes to be hissed out of the Church.

Lafely, the Canon in diners places overturnes the Mediation of Christ, in that they pray to Saints and Angells making them to be intercessours; it also establishes Purgatory and prayer for the dead, doctrines to dissonant from the truth of the Scriptures, as when we see them authorized in the Church of Rome, wee may justly call in question the vertue of their massing facrifice.

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Argument. 18.

The eighteenth Argument is taken from the effect of the Masse; thus. That which destroyeth the true nature of the Lords Supper cannot be a true Propitiatory sacrifice for the since of the quicke and the dead. But the pretended sacrifice of the Massedoth subuert and destroy the nature of the Lords Supper.

Ergo, the pretended sacrifice of the Masse is not Propitiatory for the sinnes of the quicke and the

dead.

The Major is not denyed by our adversaries.

The Miner is thus produed. Augustine faith, Sacramentum est visibile signum innisibilis gratie; a visible signe of innistible grace; so that in enery sacrament there is figuum & figuratum, the figne and the thing fignified, both which abide whole and intire, in fuch fort as it is not possible that the one can be the other. or any part of the other. But the facrifice of the Maffe destroyeth the nature of a sacrament, for it taketh away the substance of the bread, which is the figne and feale of his body; it taketh away the fubstance of the wine, which is the symbole of his blood; and that by changing and altering them, as some of them hold, or els by annihilating them, as others fay; or by reducing them into their first matter; from substances into accidents, contrary vnto all nature; yea contrary to the things fignified; for there ought to be refemblance betweene the figne and the thing fignified; as Manna did represent the bread of life which came downe from heauen; in baptisme, water which wash-

Origin Mer.

Longit. 25: De com, des das

cap.::

eth away corporall sportes, the blood of Christ which cleanseth our spirituall pollutions; bread and wine which nourish our naturall life, the body and blood of Chrift, which fuftaine and feede vs vnto eternali life. But roundnesse, whitenesse, moistnesse, and rednesse, which they give vs for fignes, what analogy or proportion haue they with our spirituall nourish-ment? These accidents of bread and wine haue no power or vertue to feede the body, but the fubitance of Bread and wine; they leave thole, and take away this; where then is the facrament when the figne is aboli-

Againe, the factifice of the Masse taketh away the thing fignified in the Lords Supper. Whatsthat ? It is the body and blood of Christ, yea Christ himselfe. For the very body and blood of Christ was given onfor Dulling ly for them which beloene in him and abide in him; for them (laith the Apostle) which dwell in him by faith; and in whose hearts he dwelleth: for them (saith Saint Augustine) which are his members; and therefore the fame Father faith a man may eate panem Domini, the bread of the Lord; and yet not eate panem Dominum, the Lord the bread; making a difference betweene the bread in the facrament, and that life-giving bread which is Christ himselfe represented by the symboles in the Eucharift. But oh what iniury is offered by the Papifts in their facrifice vnto the body and blood of Christ, which is the food of eternall life, when dogs and fwine, that is reprobates and hypocrites shall bee made pertakers of it; nay, and these ex opere operato, by vertue of the very act of receiving doe merit remiffion of finnes and relaxation of punishment; nay a

Moule, or a Dog may eate the precious body of our Lord Iches Christ which doth fo perplex their greatell Doctors, that if it be demanded; whether if a Dog or a Moufe dos ease the confecrated Hoft, they doe case the very body of Christ a they are at a non plus, and

know not what to answer).

Wee affirme and dare instifie; That the signe of the Sacrament may be received of all that are of competentage in the Church; But, Res Sacramenti, the thing fignified in the Sacrament, can onely be received by the faithfull, which are rightly of the Church: for, so faith Origen; Of this true and verie meate of this word made flest, no wicked or ungodly man can ease, beeaseth of this bread lines b for ener. And S. Augustine

Aug.traft.36.in Johan. & De cini deilas 6. 25.

Origin Mat.

cap.ll.

speakes plainely to this purpose, saying; The Signes are common to the good and emil, but the thing proper to the faithfull alone: therefore the Apostles dideate, Panen Dominum, The bread which was the Lord; but Indes onely, Panem Domini, the Bread of the Lord, against the Lord. Doth not this take away Christ himfelfe, when the Church shall give vnto wicked men, and vabeleeuers, and they themselves shall receive the very Substantiall Body of Christ.

Againe, they deftroy the humanity of Christ, for the which, the Fathers of the Church have fo might tily contended against divers Heretikes: for, when without warrant of Gods word , they ascribe voto this body, a property of being in a thousand places at once, how do they not destroy the nature of a crue Humane body, which can be but in one place at one time? as is produed, Pag. 198 Nay, doth not this Sa-

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erifice make Christa dead Christ, in that they doe really separate his body from his blood, making them in confecration, and after confecration, to subfift a part; which separation was the very death of Christ?

And whereas Christ faith; I am with you unto the end of the world. And, where two or three are gatheterriper, Ser. 10. red together in my name, I will be in the middest of them. Thefe and the like spesches, are to be vuder-Rood of the Diginitie of Christ, which filleth all places cas these Speeches, You shall not have me alwaies with your It as expedient for you, that I goe away. The beauens must containe him untill the restauration of all things, are to be understood of his Humanity, which is circumscriptively, onely in one place at once. And to the Fathers understand these places. Origen faith; origin Man. It is not the man which is every where; where two or shree be gathered together in his name; Or yet is alwaits with vs untill the end of the world; Or, which is in enery place where the fatthfull are affembled; but, it is the Deuine power which is in lesus. And so Saint Auguftine; [Tou have the poore atwaies with you, dec.] Let not good men be troubled, in respect of his matestie, prowidence, grace, &c. It is fulfilled which be faid; I am eiwaics with you. In respect of the flest, which the Word tooke upon it it is the fame which is sid; Tou fhall was have me atwases. The Church enioged him but a few dates, in respect of his bodily presence; but, now it posfeffeth bim by faith, and feeth him no more with thefe bodily eies, de. And in another place, vpon thefe words ; Vado, & venio ad sos, He went as men, he flated behinde as God : He west, in as much as he was but in one place, he faired and abode feell, in as much as bee

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Aug. in lobar. traft, 50.

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La loban, traff.

De verb.Dom. Ser, 60 & de zempor. Ser.40.

mas every where. By which words of S. Augustine it appeares, that hee conceived the Humane body of Christ to reside in one place, and not to bee in many places at once. And in another of his writings hee hath these words; [It is expedient for you that I goe.] Although that hee be alwaies with us by his Diminities but, if he had not gone away from us corporally, we should have seen him daily with these carnall eies, and should never have beleeved in him spiritually, &c. And for this easse he hath absented himself in body fro althechurch, to the end that faith may be edified and builded up.

69.6.21.6 l.10

Lib. de incarn.

Ancel William

Vigil.Lr.cont.

And to this purpose, S. Cyrill. It is meete, that all the faithfull beleeve, that howfoever our Lord be abfens in body yet he is prefent by his power to all them that love him, &c. And reciprocally, no man doubteth, feeing hee ascended into heaven, that hee is absent in the flesh, though present in the spirit. What is it then? I will not leane you comfortlesse; that is, how that after be is afcended into beauen, he is in vs by his spirit. And as gaine; He is absent according to his Humanity; but prefent according to his Dininitie Vigilian, Bishop of Trent, diffenteth not from the former , faying ; The Sonne of God had a beginning, as concerning the nature of his flish; but, he had not any, if you consider the nature of his Divinitie sin regard of that he is a creature, but in regard of this the Creator: in respect of that, bee is subject to be contained in one place; but, inrespect of this it is not possible for him to be contained in any place. And this is the Catholike faith, & confession, which the Apostles have delivered unto vs, &c. Beda faith , Christ ascending up into heaven, after the resurrection, left his Disciples corporally hombest, the presence of his Dinine Maieftie

Bed in hom.

Maiefty did neuce leave them. I will conclude thefe restimonics with the saying of Bernard, I goe from you, faith the Lord, according to my humanitie; but, I doe not goe away from you according to my Dininitie: I leave de san dom, you with my corporall presence, but I aide and afsist you with the presence of my Spiritans, suiss to some soy!

But, it may be said, that the body of Christ, be-

ing now aglorified body, may bee in divers places at once. No, folong as the humanity of Christ continues to bee a Creature, so long is it limited to one place. Theodoret speakes to this purpole ; It is glorie fied with dinine grace, adored of the celestiall poweres, but notwithstanding, a body, subject to that limitation ebat it was before. And Augustine faith; The Lordis on high, but the Lord which is verily and truth (that is quell. q. 83. so fay in as much as be is God) is bere also : it must needs be that she bodie wherein he rose againe, should contime in one place, albeit, that his truth be dispersed abroad euerie where. With whom doth confent Gregory Nazianzen; we teach the fame Christ, confishing of a circumscriptible bodie, and of an incircumscriptible spirit: ad Theod.dial. of a body which may be contained in a place; and a spirit which no place is able to containe. Now, against such a cloud of witnesses, with one consent agreeing, that the body of Christis finite, and fo limited to one place, and cannoe be in many places at once, doth the Church of Rome contest, to maintaine this their Sacrifice, like the V biquitaries in ancient times, who would have the body of Christ to fill all places.

But, they obiect, That Christ is God, and therefore omnipotent, and confequently can do all things; Why then, can he not make his body to exist in many places at once? l'answer; A posse ad velle non va- Answer.

Obication

Aug. de trin. 1.15.6.14.

Pica Sen y

Thom. 1.P. Sum. 9.24.411 3.4.4. til. LI, C.4

Really 12. But

les consequentia; Christ will not doe all he can. And yet, I thinke, I may bee bold to fay, that Christ as God, cannot doeall things, not that this implies a ny weakenesse in Christ; for, not to be able to doe fome things, argues his perfection; as, Christ cannot lye, cannot deceiue, cannot finne; for, fo faies S. M. gustine; if God could doe thefe things, it were an imbecilitie, and want of power in bing for great is the power of the word, in that it cannot bye; for that, there. in cannot bee any contradiction; us, it is, and et is met. Nay, fome things in the creature God cannot doe for, as Aquinas speakes; God is not Almightie, in re-& aduers. Gen- [pect of the things wherein there is contradiction be canfesbey cannot be accounted of as possible things; as he cannot make an unreaforable man; nor , a Treamy without three angles, & their lines. For, this is to make a thing, to be, and not to be. Neither can he (as) suppose)make a naturall body without quantitie, or quantitie without dimensions; or, that which hath dimension, to be in divers places at once, and yet to remaine entire in both places; for, that were ro make a contradiction true, that the whole body of Christ should be here, and the whole body of Christ should not be here.

Wherefore, when the Papists ascribe vnto the body of Christ, multipresence; or, vertue to be in a thoufand places at one inflant, what is this, but to suppose an impossibility, and to take from the natural properties of a true humane body: and thus, as they destroy the signe in the Sacrament, so by their facrifice doe they subuert the very substance of the thing signified

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the intention of the Pael be not to contente

The last Argument is taken from the vneertainty of this Sacrifice and is thus framed; That which is a true propitiatory Sacrifice for finne, gives affurance unto him for whom it is offered, of remission of his some. But, the Sacrifice of the Masse gives not ashirance of remission of single of the Board lead and

Erge, The Sactifice of the Maffe, is not propi-

The Minor is thus proued; That which dependeth not ypon the institution of the Sacrament, nor spon the facramentall words (as the Papifts terme them,) but, spon the intention of the Priest, can give no affurance of remission: For, it the Priest intend not with his minde, a beit he speaketh the words with his mouth, yet (according to their owne doctrine) he confecrateth not, and so the body of Christ is not really in the Sacrament, and consequently, it cannot

be a proper Sacrifice.

And thus they tye the grace of God, not to his inflitution, accompanied with his holy Spirit; but, to the intention of the confectating Priest; and the Son of Godshall not be ours, that is, the life which is in him shall not distribute it selle vnro the faithfull, further then the discretion of this intention shall extend. And it shall be in the power of the Priest to Irustrate and fend away empty, a whole Affembly of Christians, gathered together with defire to receive faluation by this Sacrifice. Yea, howfocuer the people are apt to depart without any benefit to their foules; for, i

the intention of the Priest be not to consecrate, or that in the act of confectation his minde bee otherwife busied in thinking of other matters, then the body of Christ are not under the formes of Bread and Wine; neither is it a reall Sacrifice. And neuertheleffe, if he doe confecrate, yet the people do not communicate therein, because they are not assured of the Priests intention, and therefore cannot be assured of the Reall presence of the body of Christ. Now, where there is not assurance in the communicating, there can be no comfortable, or fauing receiving, but rather finfull, for so S. Paul saies; What soeuer is not of faith, is sin. And they themselver are of judgment that he receives not the body of Christ, who doth not beleeve that he receives it: like Magick charms, where in strong imagination and beleefe workes the effect.

And yet observe here, how contrary agains they are vnto themselves, when they teach; that, Opus operatum, The worke wrought, is sufficient to merit. What difference then is between the godly and the wicked? Or, what priviledge hath the righteous more then the prophane? seeing both good and bad receive the same consecrated Christ; performe the same worke of communicating? And for all men (that can pay well) without difference is the Sacrifice of the Maffe of fered.

Or, what comfort can the Lairy of the Roman Church find in the Sacrament, when that which shold give life to their faith, breedeth in them nothing but doubting, and vaccitainty? feeing, that after they have prepared themselves, they know not what they receive, because they are not affured of the intention

Rem. 14. 23.

Cencil Triden

c. S. de Eucle.

cap. c.

of the confectation lles money, the Confectation and la Buthere I demand of the Romanius; If the confectation of the body and blood of christ depend vp on the intention of the Priest, so that if he intend not in the act of confectation, the Body of Christ is not then present, neither is the Bread or Wine transub-stanciated. How then can the Doctors of the Church of Rome free the people from the finne of Idolatry, which worthing the creature in stead of the Creator, the

which worthighthe creature in flead of the Creator, the vinconfestated Elements, in flead of the true and fub-flantial Body and Blood of Chris? For, they worthig the bread, supposing it to be the Body of Chris, when, through either the negligence, or wishinheste of the Priest, in not intending confestation, it remaines in its owne proper substance.

They thinke to falue this fore with a nice distinction, they tell vs it is material Idolatry, but not formall; as though Idolatry, masked vider a court; were not a finne; and, because it is not voluntario, or intentionall, therefore it were tollerable.

The Idolatry of Israel was never fo grosse, as to worthip any graven Images in stead of God; but (as our Papists plead) to worthip God; in or through their Images; yet, this provoked God vinto tealousie, and drew downe his vengeance upon these Idolaters. Is not this more palpable Idolatry, where the Bread and Wine, which are but creatures, are worthipped with Latreis, adoration which theselves as firshe vinto God alone? And to manifest, that they as firshe vinto God alone? And to manifest, that they as firshe vinto God, lee but the Christian Reader externibe vinto God. aferibe vinto God , lee beit the Christian Reader examine the last generall Councell, held by the Church of

concil.Triden. z. 5. de Euch. cap. 6.

of Rome, namely, the Councell of Trens, where he Chall finde this blasphemous Gamonia Signis diverte in Dei filium noresse milen tarres eliam externo pageran dum, venerandum, veque processiones secundum la dabilem & womer falem Eccle fie fancte gitum & for suctudinem & solomniscs circums estandum pel non pub-lice ve adoresus populo proponendum de cius adores res effe Idololarras, Anashema fit: If any men shell la that Chrise, the quely begotten Sonne of Goo be adored with externall distinct worthin inthe both Sa crament of the Euchariles and that it is not folymply be carried about in Procession, according to the final end water fall atter and sufferne of boly Chunch can shat it is not publikely to be shawed to the people share may adare sticand that the participant who supple and the land of the bases of the participant of the land of the the fame. Chapter shere are the fewords & Avalus que dabisande locus relinquiture cupa comais Christia delis, pro mora da Satholica Eccle for firmpen executes wie callula, and proper the debrum bair familiary Chemonicon Deneralismon adbibent in There is more place of doubting less society alliber feightfull of Chris seconding to the sufferme maich was aligases received aderation mangine unto this facted secretary that more flip of Law in which in helping in the stem Sign The is a doctrine of Dinale, commanding most aphony nable Idolative and yet has to be contradicted ynder paine of his Holinelle curle in But let us admits Christistobe worthipped in she Fugharilla yet ba can the people smooth the time of I dolary when a beir the Priest sails in this intervious and grouses

ly confectation it is part they worthing the blead and wine with adoration for onnot visuo sideous discipling that military with not here enterined the diffeultion of this point; which enter the Eucharithis do be about with Diume worthing Leaft I should not much enlarge this Treatife; which hathalready transcended the diameter of my intentioned and to calodmy, bas, 29,198

mites of my intentioned and to solodmy bas, sensitive Thus having fulficiently farified (as Phops/the indifferent and impartial Reader, concerning the produced pacts of this controuents; as namely 1 that the pretended facultice of the Maile hath to ground the Doctrine of the Scriptures 1 practife, of the Apolles, on writings of the ancient bathets has faculting the original contents bathets has faculting the original contents and continue ance of the Maile. Thirdly, life the imbecility and weakenessed their objected Arguinents Lattly, of the firme and folide grounds of our difficult and opposition of thall in firm lay before the eyes of all men a briefe enumeration of tall the impieties and blaff phenies of this abhuminable Idoll, and to shall conclude allowich a ferious difficultions worthing or and the Impieties of this Sacrifice are these. The Impieties of this Sacrifice are these.

Pirst, it is not onely divers from the institution of Christ, but quite overthrowes it as appeares by these particulars. It First, Christ instituted a Sacrament wherein he freely offereth himselfe to be received of all beleevers, by faith, and to bee eaten spiritually, all beleevers, by faith, and to bee eaten spiritually. They turne it into a facustice, which is offered vito God the Pather, not beeing distributed to the peofod the Pather, not beeing distributed to the peofod but denoured by the Priost, and that substantially, really, and materially Souther whereas the ally, really, and materially Souther whereas the D d 2

Church thould have beene thankefull for that God hath given his onely some for her faluation, shee strings to make God hendebter by offering who him a facrifice shut such a facrifice as he never defined, expected of commanded leave Office In the Sacrament confecrated bread, and wine, which remained a fignes, and fymboles of the body and blood of chrift. In the Mallethey confectate the reall and fubflantial body of Christ a taking away the Sacrament in that they take away the fignes, 130 In the Sacrament the vertue and efficacy is in the power of God comaking it operation by the grace of the Spirit alm the Maffe the deede done delorues pandon grand the Prieft hath a portion of remission of sinnes, which may beebe flowed on whom he will, 45 The Sacrament is onely profitable for the lining, but the Maffe for the quicke and the deadlib suoThe Sacramenbiwasinstitutedto manifelt the Communion of Saints, therefore called the Communion figured by the bread framed of many comes and made into one loafe; and the wing made of many grapes; fo all belowners areione body but in prinate Maffe juthe Prieft leonfunes alluhe host himselfe, las though acc alone had right vito. Christ, the Layry gazing on him appearing failler to be excommunicate persons, then on haue any com munion in the body of chrift as also the Community on of Saints is abolished by the Maste, seeing any notorious finner, who can pay for a Mafie I shall have as much relaxation of paines prasta right cous he Lairy did penake of the cup as well as the clergy. But in the Malle, the Sacrament is maimed by taking Charco away away the cup from the Lay people. 7. Christ inftifaying, Doethis in remembrance of me. The Priest layes Maffe in remembrance of the dead. Againg hereby they deftroy the remembrance of Obrifts death. For as a Teltament doch suppose the death of the Testator, so the alteration of that Testament Supposeth that the Testator is not yet dead wherefore the Masse beeing so much altered from the institution of Christ, which hee bequeathed as a Teltament vnto his Church, doch by confequence deny the death of christ For it beeing sufficiently proved to be another pretended Testament; differing from the first institution, doth implientely require agains; the first should dye, recrucifying the Sonne of that Christ should dye, God; for as Pantsayth, where a Testament is, there must need survive follow the dealt of the Testator More out it Christ be offered every day, now is this not rather to institute a new sacrifice, then to Doe it in reambrance of his great facrifice oppose the Crosse. 81 Christ instituted the Sacrament, to be reverently distributed vnto the people. But the Masse is refertred in the Pixis carried about the Cities and Townes like a may game, 90 Christ gaue bread and wine to his Disciples of The Priest girls God vnto the people hee being the maker of his Maker, and they eating God with their bodyly mouthes, to christ inftiruted the Sacramene to confirme our Faith; they fay Maffe to redeeme mens fonles, to cure difeales, to workemiracles we share need a wixing

The feebnd impiery of the Maile. It dominandeth and practifeth things directly contrary to Gods word; word, as imposation of Saints, and Angels, Prayer for the dead, Adoration of creatures, Purgatory, 8tr. of Jan. 10 2000 removes in annual principal

Thirdly, it by consequence affirmeth that Christ is out of the favour of his Heavenly Father, and therefore had neede of an earthly Mediator, which is the Priest, who may offer the body of Christ ento his Father, and pray that God would accept him as the lacrifice of Mally a from of amond of Mally and and

Fiftly, it blasphemeth the Deity of Ghrift, in that whereas God alone is to be worshipped with Dinine worship, they ascribe and yeelde that which is due vato God a one, wato the creature, worshipping it instead of God, as the bread and the wine in the Eucharist; and doubtlesse their Artolareis is not thing else but Tololareis.

Sixtly, it derogateth from the vertue of Christs death, making it ineffectuall, and his factifice imperfect, ouer-turning the Crosse of Christ, by

6

recting

recting an Altar, and reiterating that perfect and allfufficient (acrifice of Christ, which was offered once for all, whereby hee fanctified for ener, them that were perfect, having obtained eternall redemprion for vs. And as the resteration of the Lesiticall facrifices argued the imperfection of them, to the reperition of the Maffoargues an infufficiency in the factifice of Christ. bod nabraid a drawing work of Christ. Weylu-

ally objects the last speeches of dying men, as oracles, but Gariff dying upon the Croffe to thus up all wish this speech is a finished on that its Mans faluation is failbed by this my farefise. And yet the Malledonies ire Whatieshie butto make Christa lyer diameter but

Eightly at denies the Arricle of Chails humanic to high high specimes the straight high high high high which are employed to all mind bedies and with the mention of the straight high acto be locally employed the chair and such as a place at one of the chair and the straight high acto be locally and place at one of the chair and the straight high acto be locally to the chair and the straight high acto be straight to the chair and the straight high acto be straight to the straight and the straight high acto be straight to the straight and the straight high acto be straight to the strai true demensions account Priores and account of the design and the priores of christian and the priores are priores pri herright hand of God Who enjoying a true maschiell body, if her he present in the Masse, cannot sit as a man at the right hand of his Father for ever mow To Treathly it is the ground of all diffidence and dis

Assignisha Sacrathonn enemateth out faith, while thereby were apprehend Christ hodily absent to bee thereby present the Masse depending on the spinion of the Priest cannot but beget diffush in the minds of the Priest cannot but beget diffush in the minds of the people. The spinion of the Priest cannot but beget diffush and the minds of the people.

Christs death for the fruite of Christs death is remis The

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fion of finnes, which is fealed vitto vs in the Lords Supper. But the Maffe (by the confent of forme of their greatest Doctors) is not available for the remission of finnes.

Twelfely, it opens the mouth of the Common Adversary, who despites both the persons and religions of all Christians, because the Church of Rome worshippeth a breaden God.

The thirteenth impiety of the Maffe is this, it deferoyeth the eternity of Christs Priest-hood, who was confectated of his father a Priest not for a time, but for euer, after the order of Melchiz salech; which order was not temporall, as the Priest-hood of Rome, but eternall, not externall and visible after his affension, but spirituall and innifible, such as could matter be supplied by substitutes of successions. But by offering the factifice of the Masse, they make them selves at the end of the world shall cease; what then shall become of Christs eternall Priest-hood anomals and

The fourteenth impiety of the Malfei It maketh the Priest of more defert then Christ himleste. For the factifice is not accepted for it selfer, but souther worthinesse of the person offering. Caunes satisfied was as good as Abels; when yet it was rejected for the wickednesse of him that offered, Abels being at cepted for the worthinesse of the factificer, so the humane nature of Christ being our sacrifice, was mentioned by the vertue of the God-head; whereby it was offered vnto his Father. But if the Priests do of fer the body of Christ vnto his Father, he must needes be of more defert then the sectifice it selfe, the must needes

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The Scrutinie of the Masse.	209
The fifteenth impiery of the Masse. It ouer- throweth the Doctrine of grace and instification, which teacheth that in this life alone man hath time	-15
God, and pardon for sinne. But the Masse is pro- fitable for the dead, yea both to mitigate the paines.	19 19. 115.
The fixteenth impiety of the Malle is. It subver-	16 mar [1]
for whomsoeuer the Priest shall offer it, both for re- mission of sinne and liberation from punishment; who doubts not but then many a Reprobate for whom Masse, is sayd, is de mered from eternall damna-	
The seauenteenth impiety of the Masse is. It robs	17
institute Sacraments and Sacrifices, the Church of Rome hath vsurped that power, instituting this sacrifices are the Church of Sacraments and Sacrifices, the Church of Rome hath vsurped that power, instituting this sacrification of the Sacraments and Sacraments	en fall
haue exalted their Idollypon the Lords Table: what	
without Gods command, a sacrifice to appeale and pacific the wrath of God? And what is it but an Ethelothresca, a service divised of their owne carnall	
and corrupt wils and affections? The eighteenth impiety in the Masse. It establishes the she doctrine of merit, and ouerthroweth the	18

The eighteenth impiety in the Matte. It established the she doctrine of merit, and ouerthroweth the satisfaction of Christ; for if a man may merit by the sacrifice of the Masse, what insustice was it in God to lay the burthen of mans wickednesse your Christ, lay the burthen of mans wickednesse your causing

causing him to satisfie by death, when men may merit by hearing or saying Masse, by offering or recei-

uing this facrifice.

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Salmeron. Icf. tom.9.traft-3: p. 247, margin. The nineteenth impiety is. Their lesuite salmeron is permitted to write, That the oblation of Christ in his last supper (which the Romanists hold to be satisfactory and Propitiatory) received no of six or vertue from the sacrifice upon the crosse. Which all Orthodoxe Christians cannot but judge to bee an impious Paradox. Seeing both the Sacrament of Baptisme and of the Eucharist, have their soundation in, and vertue, and operation, from the great and all-sufficient sacrifice of Christ offered upon the crosse.

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1 Cor. 14. 14.15,

The twentieth impiety is in the manner of celebrating this facrifice. In that it is performed in an vnknowne tongue, directly contrary to the Apostolicall injunction of Saint Paul, who willeth every man that prayeth to pray in that language, which the common people vnderstand, that the Church may be edified.

Secondly, in regard of the gesture of the Priest, which is so changeable, so ridiculous, so affected, more like a Player then a Sacrificer; for the Priest vatieth and changeth his gesture, at least source or fifty

times during the time of the Maffe.

First, he boweth his body, then he rayseth himselfe and kisseth the Altar on the right side: he boweth againe, and looketh toward the host, hee joyneth his hands, wipeth his singers, listeth vp the host: then he listeth vp his eyes and boweth himselfe, and listeth vp his eyes againe: hee boweth againe and listeth vp the hoast about his sorchead, vncouereth the Chalice, and holdeth it betweene his hands, keeping his thumb

and forefinger together : then hee boweth and lifteth vp the cup a little, then to his breaft, or aboue his head, he setteth it downe againe, wipeth his fingers: then he spreades his armes a crosse; he boweth his body; then rifing kiffeth the Altar on the right fide, after this he smiteth his breast : then hee vncouereth the Chalice againe, and maketh five crosses with the host, beyond the Chalice, on each side, under it and before it : then he layeth his hands vpon the Altarithe Deacon then reacheth the Prieft the Paten; which he purteth to his right eye, then to his left, and maketh a croffe beyond his head with it, kiffeth it, and layeth it downe; then hee breaketh the hoft in three parts, holding two pieces in his left hand; the other part in his right hand ouer the Chalice, which with a croffe, he letteth fall into it; the Priest then kisseth the Corporas; the Deacon taketh the Pax from the Prieft, gieach it to the subdeacon, and he to the Queere; then humbling himselfe, he first taketh the body, then the blood; so hee goeth to the right horne of the Altar; then the Subdeacon powreth in wine, and the Priest rinfeth the cup, and washeth his hands; hee turneth himselfe to the people, commeth agains to the Altar, and turneth to the people the second time: then bowing his body and cloling his hands he prayeth to himselfe: he riseth againe, making the signe of the crosse, and bowing againe, so goeth to the Altar : insomuch that * Roscius-like hee seemes rather an Actor then a prieft : the Maffe it felfe beeing stuffed tull of ceremonies borrowed from the facrifices of both lewes and gentiles, as Innocent the third, and Baronius themfelues confesse.

* In missa unus homo vestitu indutus scena prophana potius quam Cana san-tia conuenientia ag t, dicit ymur-murat, imo tan-tum gesticulatur Polan. Syntath, tom. 2.1.6.c. 56, page 47 1.

The

Ec 2

The Scrutinie of the Masse. 212 The one and twentieth impiety, That the onely ac-21 cidents of bread and wine can nourish the body, without their proper substance. The two and twentieth impiety. That the body 22 and blood of Christ may be made poysenous, for Bernar dus de monte Politiano de Domcastro, a Monk of the Platin.darite Victor terty. lacobines order, poyloned with the Hoft Henry the seauenth Emperour of Germany; and Victor, Pope of Rome was poyloned with the wine he tooke in the Masse. The three and twentieth impiety. That the body 23 and blood of Christ doe subsist apart separated one from another, both in the act of confecration and af-The foure and twentieth impiety. That Christ is 24 now in the Eucharift, not a living but a dead Christ, in regard that albeit (as they affirme) the bread bee changed into his body, and the wine into his blood, yet neither of these (according to their owne tenent) can be transubstantiated into his soule, which is a spirituall and an immateriall substance; how then shall his foule be vnited to his body, feeing when by thefe words, This is my body, hee changed the elements into his body and blood, yet hee makes no mention of his foule? Wherefore the body subsisting without a soule must be but manimate, a dead corps. The twenty fine impiety. Christ had two bodies, one visible wherewith hee fate at Table, another in-Christian A uifible, which he distributed to his Disciples under ·格里斯斯斯 3 14 Market Charles the formes of confecrated bread and wine. Charthas ees The fixe and twentieth impiety. They fay Christ

at his last Supper gaue his naturall body to be caren

of his Disciples; but by their doctrine would follow, that Christ gaue his mortall body, as it was before his passion vnto his Disciples; but vnto his Church hee gives now his glorified body, such as it is sitting at the right hand of God.

The seauen and twentieth impietie. That the body of Christ doth daily ascend into heauen, and descend from heauen, as sacobs Angells, and is contained in the hands of the Priest, is crashed in his teeth, his

bones being broken.

The eight and twentieth impiety. That the body of Christ being kept a long time in any vessell, will corrupt and putrifie, and wormes will bee generated of it; as Alphonsus Magnus the king of Aragon found by experience.

The twenty nine impiety. That Christ lesis the Sonne of God was not incarnate for vs, suffered not, dyed not, rose not againe, ascended not into heaven for vs, but onely bread and wine did all these things

in our behalfe.

Or which is the last impiety. The body of Christ was not of the seed of Danid, sed ex semine tritices, of the seed of wheat, was sowed in the earth, grinded in the mill, baked in the open, and at last torne a peeces

with mens teeth.

Thus have I laid open vnto thee (Christian Reader) a just surpay and tryall of the sacrifice of the Romish Masse, which (I doubt not) appeares to thee, as it is in it owne nature, a Masse of impiety, and that Mystery of iniquity foretold by Saint Paul; which albeit it pretend the greatest honour and worship to Christ of any Ecclesiastical service; yet is there not a grea-

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2.Thef.2.7.

nor a more hellish traytour vnto his crowne and dignity; wherein (if cuer) The dinell hath transformed himself e into an Angell of light; covering his poysonous and deadly hooke with the baite of religion; the most prevalent Stratagem that ever Satan put in practise to hinder and oppugne the kingdome of Christ: yet this is the Diana for which Demetrius and his companions are so importunate: because by this Crast they get their gaine. It may well bee stilled a Crast, because it is a Mystery of iniquity, whereby the Church of Rome is swollen so bigge with devouring the gold, treasure, and inheritance of the Laity that the guttes of it are well nigh bursten.

Acts 19.28.

This is that Helena, for which the adversaries of the truth doe so sercely encounter, which hath made the Kings of the earth drunken with the cup of her fornication.

This they labour so much to vphold, which is the Pillar that vpholds them; and for it they fight (as the ancient Romanes were wont) tanquam pro focis of aris; while on it depends their rich offerings vpon their Altars, and the fatnes of their kitchin. Take but away this one Pillar and their house will fall; and the fall of it will be great; for it will stay all the Lords of the Philistims.

Queft.

Now if any true Orthodoxe Christian, or sound member of the Catholicke Church, demand of me whether it be lawfull for him to be present at Masse, albeit hee pretend that so hee keepes his heart to God?

I answere: No, for seeing the Masse is full of so

Apfir.

many

many impleties, and abhominable blashhemics, against the blessed person of the Sonne of God, ouerthrowing both the Word and Sacraments of our
Lord Iesus Christ, it is therefore veterly vulawfull for
any Christian to be present, at it, or to communicate
in that service. Argument of Ridley and Bradford.

Secondly, we cannot be partakers of Gods religion and Antichrist service, whereof the Masse is a principall limbe; a man cannot bee a member of the Church of Christ, and of the Church of Rome, as it now stands. But he that sequenteth their Idolatrous assemblies makes himselfe a member thereof. And therefore cutteth himselfe off from being a member of the Church of Christ. Argument of Bradford.

Thirdly, to diffemble and halt in matters belonging to Gods glory, is impious and vngodly; but
they who are prefent at Masse, both hearing the
name of God blasphemed, and seeing many abhominations, and yet hold their peace, do notably dissemble; Ergo, They sinne egregiously against God.

Argument of Bradford.

Fourthly, frequenting of the Masse impugneth diners petitions of the Lords Prayer; and so the practise of such is contrary to the dayly prayer they vie. How can we say, Thy Kingdome come, when nothing in the earth doth more destroy the Kingdome of Christ then the Masse? How can we pray, Thy will be done, when we do our owne wils, and the wils of Idolaters, slat against the will of God? How can we pray, Hallowed be thy name, when wee seeme to approone the Masse which is nothing but blasphemy against the whole Trinity? How can wee pray, Deli-

ner vs from enill, which knowing the Masse to bee euill, doe runne into it? wherefore if wee meane as we pray, we must not pertake in the Masse, least wee approue of that in our practife which we condemne

in our prayer. Argument of Bradford.

Fiftly, whatfoeuer gives occasion to the wicked to be more obfirmed, and to the weake to stumble and fall, is to be abhorred: But Protestants going to Masse, and by their presence giving allowance to it, do occasion the obstinate to be more intractable, the weake Papifts to be more resolute, the wavering Protestant quite to fall. Bradfords Argument.

Sixtly, Daniel refuled to be filled with the Kings meates, which were polluted by Ido'acry. And fo Indeth likewise. The Maccabees manfully gave their liues in defence of the Ceremonies of the Law. Ergo, we ought much more to endure and fuffer all things for the maintenance of the pure word of God; and

holy Sacraments. Bishop Ridleyes Argument.

Amos 5.5. Heb.10.38. I Cor.3.17.

Dan. 1.8.

Iudich 12.

Seauenthly, God commanded his people Ifrael, by the mouth of his Prophet Amos, Not to feeke Bethel, nor to enter into Gilgall, where Idolatry was vied. And againe, My foule bash no pleasure in those, that withdraw themselves, fayth the Lord, If any man prophane the Temple of the Lord, him will God destroy, for the Temple of God is holy, which yee are. All strange wor hip is counted whoredome by the Lord, and they that follow it, goe a whoring. But they that goe to Masse, enter into Bethel, and Gilgal, that is places of Idolatry, they withdraw themselves from the faith in their outward behautour; they prophane their bodies, which are Gods Temples, being presem at Idolatrons service, they goe a whoring after a strange religion.

Ergo; Protestants, going to Masse, disobey Gods command, procure his displeasure, , will cause God to destroy them, and divorce themselves from God

and his Church. Philpots Argument.

Eightly, The Apostle directly forbids all participation with fuch as are Idolaters, in the eating of meat facrificed to Idolls, shewing, that thereby the weake 1 Cor. 8. 9,10, brethren are offended, and the partakers make them- 11, 12. selves Communicants at the Table of Divells : now 15, 16. 20,26 a man cannot be partaker at the Lords Table, and the table of Diuells. But, the Maffe is an Idolatrous fernice, a superstitious worship, and the Altar thereof is the Table of Diuells, howfoeuer it is to be hallowed with the inuocation of God the Father, the Sonne, and the holy Ghost; Angels, Apostles, Martyres, Confessors, Saints, and painted ouer with the lustre of religion, whereas it is indeed, nothing but a pain. ted lezabel a deceitfull Strumpet with a falle complexion.

Ninthly, God is the Creator both of foule and body, therefore he is to be worthipped both in foule 1 Cor. 6. 304 and body; Know ye not that your body is the Temple of the boly Ghost, therefore glorifie God in your body and spirit which are Gods: whereas God hath given both, so hee requires the service of both. And Paul will not give a tolleration to any man to dishanour God by his body: I befeech you brethren by the mercies Rom, 12. 1. of God, that you present your bodies a lining facrifice,

boly and acceptable unto God.

Wall English

God will not be content with referuing the foule

1 King 14.18.

vpon Idols. The foule and body make one man, and God will be worshipped in the whole entire man; he will not divide stakes with the Masse; for, as he requireth the whole heart, which is the soule; so hee also commandeth the whole strength, which is the body. Againe, the soule cannot be in heaven, if the body be in hell; neither can he bow the knee of his soule to God, that bowes the knee of his body to the Divell. The Arke and Dagon cannot rest under one roose: one man cannot be the temple of God and of Idols.

1 Sam. 5- 4-

Mat. 4. 10'

1,King.19.18.

Tenthly, Christ would not fall downe and worship the Tempter, albeit he might have reserved his heart to God. And in Eliah his time, God accounted none for his servants, but such as had not bound the knee wou bead; so God accounts none for his servants that give outward worthip to the Idoll of the Masse, by bowing vnto it in token of adoration, by kissing the Pax, by creeping to the Crosse, by being sprinkled with holy water. Will a husband, sinding his wife committing Adultery with another, admit this as a lawfull and reasonable excuse, that her heart was with her husband? No more will Christ allow out bodily presence at the Masse, although our hearts be not consenting to it. Bradfords Amster.

And indeede, this is the difference between the Church of God, and the Synagogue of Satan, that the one is a chaft wife and Spoule of Christ, & keeps her to her husband alone, and dorn not admic others to the vse of her faith; the other plaies the harlor with many louers, and keepes not her faith nor worship

to God alone.

Eleventhly,

Elevently, if we must avoide an Herericke, then much more an Idolater: But an Hereticke is to bee auoided; Amanthat is an Hereticke, after the first and second admonition, reiect; as S. John fled from Cerinthus, and Policarpe from Marcion.

Ergo, An Idolater is to be avoided, and by confequence, the participation in Idolatrous service. For, if S. Iohn would not abide under the roofe, nor have any civill fociety with Cerinthus an Hereticke, how can a Christian ioyne in diuine worship with such as are Idolaters ?

Lastly, the Apostle charges vs to avoide all appearance of euill. I Thef. 5. 22. But how doe Christians avoid the appearance of evill, when they affociate themselves with Idolaters, partaking with them in their abhomination, and confenting to their dishonouring of God by superstitions, which in the Masse is done in a high degree:whereby it appeares evidently that it is altogether vnlawfull for an Orthodoxe Christian, a true protestant, a sound member of the Church of Christ, to be present at the Idolatrous sacrifice of the Maffe, albeit with a pretence of keeping his heart to God.

Thus, having laid downe found and folide reasons for our non conformity vnto that Idolatrous worship, neither in body nor foule. I shall thinke it expedient to take away all excuses of such as desire to hault betweene God and Baal; appropuing the reformed religion of the Church of England, yet, shall either for feare, fauour, or hope of gaine, at any time be brought to joyne with the Romanists in hearing or seeing

of Masse.

Tit.3. 10. 11: Iren. de berefib. 1.3.6.3.

Eufeb, Hif. Ecclef. lib.3. c.25. 6-1.4.C.IS.

Plea I.

First they plead; That albeit there be some faults in the Masse, which may be mended; yet, if they doe not consent thereunto, what need they trouble themselues; sor, S. Augustine saith; Communion in the Sacraments de sileth not a man, but consent of deeds.

Answer.

If there were but some small faults, or indifferent matters, or tollerable abuses in the Masse, rather Thewing imperfection, then tending to open impiety, they might, for the common Peace fake, be somwhat home with. But now, locing it is stuffed full of blasphemies, and spotted with foule Idolatry, manifestly oppugning Christs facred Gospel, and most Divine inflitution of the Lords Supper; no man can therefore with good conscience give consent thereunto. And Augustines meaning is (as appeares by the precedent and subsequent words) that the badnesse of the Minister, or wickednes of the Receivers pollute not the Sacraments, nor such as receive with faith and due preparation; but, with either wicked Minister, or Receivers, to commit vngodly actions is that which defiles a man. Hee faith not, that men ought to refraine from Idolatrous worship, for scare of pollution. Bashop Ridlies answer.

Ples 2.

Dail I

1 King. 18.

Secondly, they plead the examples of the Prophets of Christ, of the Apossles; for, Eliah stood by when Baal's Priests offered Sacrifice: And a Prophet came vnto the Altar, where Ieroboam was offring incense vnto the golden Calse, which he had erected at Bethel. Christ himselfe resused not the Temple, albeit the Priests were growne very prophane, corrupt, and superstitious. And Paul also came into the Gentiles Temple, wherehee saw an Altar dedica-

ted to the Vnknowne God.

By these examples they judge themselves privi-

ledged to goe to Masse.

I answer; These examples doe not patronize such as partake in the Idolatrous Service of the Misse. For, first Eliah, when he stood by the Priests of Baal, it was not to partake with them, but to convince them of their Idolatry, and to discouer vnto the people who was the true God. The Prophet that came to the Altar of Bethel, was fent of God to prophecie against it : neither did either of these Prophets communicate with these Idolaters, or vouchsafed the least reuerence vnto their Idols, or superstitious service. So Christ and the Apostles frequented the Temple, and ioyned with the lewes in those lawful ceremonies which God had commanded them by the mouth of Moses; but for their hypocrisie they did openly repropue it, not imitating them in their superstitionstraditions. And for Paul, it appeares not that he entred into the Idolls Temple, or went on purpose to behold their worthip, but law it accidentally, for fo he faies; As I passed by and beheld your denotions, I saw an Altan with this inscription; To the unknowne God. And it is to be observed, that Paul gave no honour to their I. dolatry, but tooke hereby a just occasion to reueale vnto them the true God, and to preach vnto them, les Christ. So, that thele examples, rather make against such as goe to Masse, professing the contrary, religion, feeing that Christ lefus, his Apostles, and Prophets, rather did by their presence, condemne. fuch Idolatry and Superstition, then any way seeme. to give any approation of it. But fuc's diff mbling Pioteilas

Ad. 17. 13.

Anfwer.

Flea 3.

Protestants as secretly resort to heare Masse, doe by their presence yeeld allowance and approbation of

that Idolatrous service.

Thirdly, they plead, that except they goe to Maffe, they loofe their lands, linings, and wealth, they are driven to fly their Countrey, to forfake both favour and lociety of their parents, kindred, friends, or acquaintance, and thereby themselves, their wives and

children are brought to beggery.

I answer in the words of our Saujour; Hee that loueth father, or mother, or friends, houses, lands, riches, wife, or children more then Christ, is not worthy of him. And who soeuer shall for feare of the losse of any of these, reuolt away from God and his truth, is not worthy of the name of a Christian, seeing hee appeares, rather to bee a louer of himselfe then of Christ, preferring his owne temporall profit, before spirituall gaine; the fauour of men, before the love of God; the satisfying of friends, before the honour of his Saujour; the enjoying of an earthly habitation, before the purchaling of an earthly kingdome. Wherefore it is better to look these, and win Christ; then to attaine these by apostacie and Idolatry, and loose Christ: Yea, what would it benefit thee to gaine the whole world, by going to Masse, and to loose thine owne soule? But albeit, in the daies of persecution, the Martyres of Christ haue beene so violently purfued with cruelty, as that they were constrained to lacrifice themselves to God in the fire, because they would not forfake Christ lelus, and ioyne with the Romish Idolaters in their blasphemous Masse; witnesse Cranmer, Ridley, Latimer, Hooper, Bradford, Phil-

1 1 1119

Antimer,

pot, Bilney, with many moe: yer(thankes be to God) in theie our daies the Gospell flourisheth, the Sacraments are purely administred, according to Christs institution; and there is freedome by the lawes of the Realme, giuen to all found Protestants, to serue God, according to the doctrine now established in the Church of England. And if it bee not lawfull for a man to go to Masse by compulsion, but that he ought rather to suffer the spoyling of his goods, the losse of friends, or to lay downe his life for Christ and his truth, then to participate with them in their blasphemous feruice, and impious Sacrifice: Then curfed shall that man be, that being a Protestant, a professor of the true Catholike faith (howfoeuer our Aduerfaries of Rome challenge the title) shall voluntarily, and without compulsion, either for flattery, fashion, present gaine, or future hopes, or the fauour of great Personages bedrawne to deny his Christ, and to cleave vnto Antichrift, forfaking the Church of God, and becomming one of the Synagogue of Satan, forgoing Sion, for Babylon; Terufalem, for Bethel and Sameria: refuling the waters of Siloam, which run foftly, and cleauing vnto Resin, and Remeliahs Sonne: reiching the Communion of Saints, in the participation of the Word and Sacraments, taught and administred in the Protestant Church, now established in England; and affociating himfelfe vnto the Sons of Belial, participating with them in their abhominable sacrifice of the Masse. He that shall thus doe, is much more vowerthy of Christ, then fuch as shall be constrained, or by feare forced to consent vnto their Idolatry; and doubtleffe shall finde fuch horrour in

Pfee 5.

his conscience, and feele such a hell in his soule, as that if God make him not a spectacle of shame and milery in this world, yet he shall furely doe it before men and Angells in the world to come.

Plea 4.

Fourthly, they plead the example of Daniel, who, fay they, was present, and worshipped the golden Image, which appeares by this, that hee was not cast into the Furnace, with the three Children his Com-

panions.

Answer.

I answer, that either Daniel was not present, which is most probable, or else he was not accused vnto the King: or if hee were accused, it may be the King would not beare his accusation, or put him to death for the great fanour and affection which he bare voto him for the great service he did in his kingdome. And doubtlesse Daniel, that would rather beea prey voto the Lyons, then not pray vnto his God; had rather have tryed the heat of the fiery Furnace, then have youchfafed so much countenance to Idolatry, as to worship the golden Image.

Plea 5.

Fiftly, they plead the example of Iehu, who openly professed the religion of Baal, yet hee dissembled and meant nothing leffe, and the Lord commends him for his diligent Execution of that which was right in his eies. Verf. 30.

3 King. 10, 18.

Answer.

Our answer is, Ichn is commended, not for his difsembling, but for his diligence in destroying Ababe house, with the Priests, and religion of Baul, and all that belonged thereunto; for, in other matters belonging to the service of God, he departed not from the finnes of Ieroboam, the Sonne of Nebat, that made ifrael to finne: wherefore this can be no excufe for going to Maffe, seeing God neuer approued

of dissimulation and motion and of the Magistrate, thus; Wee are commanded to obeyour Magistrates though they be wicked, and therefore, if they enioyn vs to goe to Malle, we fee not how we can doe otherwife for feare of contempt and disbedience.

We'are bound indeed to obey wicked gouemours, Answer. but so long onely as they command nothing contrary to Gods word, their wickednesse cannot release vs, orgine a dispensation for disobedience, but if they command any thing contrary to Gods word; especially to partake in the Masse, a superstitious seruice, so directly blaspheming Christ and his service, fo plainely opposing the doctrine of the Gospell, and fo fundamentally cuerting the institution of the Lords Supper: in this case obedience is a sinne; for, what say the Apostles of Iesus? their answer is; whether it be right in the fight of God, to hearken unto you more then unto God, judge yee. And our Saujour teacheth vs, to Give vato Cafar that which is Cafars, and onto God that which is Gods. As wee performe our lawfull duties to men, so must we not for their sakes, neglect our duties to God, or doe any thing whereby

Seventhly and laftly, they plead the example of Na plea 7. he is dishonoured. wan the Syrian, who being converted to the true worthip of the God of Ifrael, defired to bee dispenced with when he should goe with the King his Master into the house of Rimon an Idoll, and bow himselfe there, and that herein, God would be mercifull vato

2 King. 18. 19.

Anfwer.

Zanch, in Eph. 5 Perkins on the 2 Commandement.

As appeares
Zane. l.de redemptione.
And Perk.Cafe
of Conscience,
Book.2. ch. 12.

him; vnro whom the Propher Eleffic answered; Goe in peace; as liking of his motion, and yeelding to lea

We answer; the opinions of Dinines, couching this thing are diners; some thinks he spake onely of civill and politike presence, that his Master the King might leane upon him before his Idoll, and not of Religious, for he makes open protestation, that hee would never worship other God then the God of space; to the which the Propher condescendeth. But howsoever, the gesture it selfe is indifferent, to stand when the King stands, or bow when the King bowetheyer this gesture being clothed with such circumstances, seemes not to be appropried. That he should do this.

First, in a Temple, at Bob orth guiloggo vionitig of

Secondly, before an Idoll Tous vilamemahani of

Thirdly, in the time of publike feruice.

Fourthly by one professing the true God; Value W

This feemes not to probable. And both those farmous Dinines departed from this answer, cleaning vnto that which was more found in their latter workes.

Others thinke, he speaketh of the time pall; as if he should say; Herein, that I have bowed to the house of Rimmon, &c. The Lord be mercifull onto me: vsing the

future, for the time paft.

Others (and that more truly) expound the words of Names thus; That Names professed it a single to goe in to bow with his Master in the house of Rommon, and therefore prayeth twice for mercy for it, protessing, he will never worship any but the true God:

neither

neither doth he onely pray for Anne past; but in the fence of his owne weakenesse desireth mercy that hee may not bee drawne from his purpole, and withsli Rirreth vp the Prophet to pray for him that God would give him grace and frength, and for pardon if at any time hee should a gainst his purpose bee drawne into his former sinne: and in this sense the Prophet bids him goe in peace as if hee should fay, will pray that God would keepe thee in thy godly refolution, and for mercy and pardon if thou shouldest be drawne aside,

The words of the Prophet Elifba, Goe in peace : are and so farewell. alfo diverify expounded. Some thinks the Prophets words infinuate no grant made vinto his petition, but Nichtly and in rather a prohibition, not to trouble himfelfe about those matters; as if he should have fayd, Contempthy felfe, require no fach thing, it would trouble thy confee ence, but goe in peace, keepe a good conscience, and labour for the peacetherof; (& fo as Polamobserues) the words of the Prophet are, Tantum dimittentis abeautem, non concedentis postulatum; onely a valediction, and nor a-

ny concession or granting of his request.

Againe, it appeares not by the words of the Prophet that he gaue any tolleration or dispensation vinto Nasman: for Nasman makes in one verse two petitions; one for permission to got into Rimmons.
Temple; the other for two mules load of earth to car-Tord with him to offer facrifice vpon, vnto the

Now the Prophet makes the fame answer vito both,

Willet. Synop.

Ar Lanius Bar-

Polan-Syntag.

and therefore doth either condescend to both or deny both: but grant them both he did not; for the one
was cleane contrary to the law, to give Naaman leave
to facrifice in Syria who was not a Priest, whose office
it was alone to offer facrifice; and moreover Ierusalem was the onely place appointed for that action.
This request therefore the Prophet can by no meanes
be thought to have granted.

here, for the Other. And vnto this sence I doe adhere, for that the Prophet neither could not durst give any liberty to Nasman to be present at the Idolatrous

worship of the Syrian Rimmon.

AsPaulus Butgenfis.

Nichbl Lyra in locum.

Tert le de Idolat.

Poles. Synter.

iomis Lougia.

Biflor, Tripart.

I am not ignorant of the opinion of some that the Propher answers dispensande by the way of dispenfation, though not generally, yet in that case, onely to goo into the Idols Temple, and to bee present at their Idolatry. But Lyranus will have it declarando, by declaring it to be lawfull for Waaman to beeprefent in the Temple of Rimmon at Idolatrous feruice and facrifice, fo it were onely for civill telpect vnto the king his Matter; and of this opinion feemes Tertullian to be; who allowes a man to bee prefent by reason of some civill office, so hee yeeld not to the least shew of Idolatry; but I should rather commend the prachile of the Protestant Princesat Augusta, who brought Charles the fife their Emperour along as he was going to the Maffe, but left him at the Church doore; as also of Valentinian who brought Julianto the Temple of his Idols, and when the doore-keeper sprinkled his gowne with the Idols water, as the Pagans vied, Valentinian forthwith gave him a blow on the care.

Conclusion

teriord admonthed of our bond of our bond of this Son,

Thus having sufficiently reselled their stronges arguments, and given answer to their chiefest pleas, the conclusion shall bee this. Seeing the Romish Masse hath quite ouerthrowne, and thrust the Supper of the Lord out of the Church; (the holy Supper being an affembly, a body of the faithfull, vnited and knit together in one spirit; strengthening our faith, enflaming our charity, kindling our zeale; wherein is celebrated the memory of the death and paffion of our Lord by a plaine and open rehearfall of the cause, manner, and benefits of the same; whereby the faithfull are taught to acknowledge and call to mind the greatnesse of their finnes, and to admire and magnifie the great and inspeakeable mercies of God; whereby they are firred vp to renounce and forfake themselues, to give themselves wholy vnto God, to dye vnto their lusts, and concupifcences, and to line vnto Christ, who hauing once delivered himselfe to the death of the croffe for to give them life, did yet further vouchsale to give himselfe to them in this sacrament, as spirituall meate and drinke to feede their foules vnto eternall life; and herein all the faithfull doe communicate together in the bread and in the cup; in the body and in the blood of our Lord, being taught thereby that they are divers members of one mystical hody, whereof Christ is the head; being quickned, mooued, and gouerned by one Spirit, even the Spirit of Christ, living one life, and having their hearts vnited one to another by lought son al squa on to decord ver out grad

Herein wee are seriously admonished of our bond and obligation to God the Father for sending his Son, and God the Sonne sulfilling the will of his Father; the remembrance of whose death wee shew forth till he come; who (as verily as the Minister giueth vs the bread and wine to be received with our hands, which being eaten and drunken, are converted into our substances and become nourishments of our bodies) giueth vs his body and b'ood to be received with faith, that we may eate and drinke them spiritually, and that they may be turned into the life and substance of our soules, making vs one with Chtist, and Christ one with vs.

This was the holy Supper of the faithfull in the ancient Church, and this is ours; with the rest of the reformed Churches. But in the Maffe there are no footsteps of the holy Supper; but all things are so changed, as if the Lords Supper were abolished, and the Masse were come in the stead therof; for in the Masse there is a Priest in a strange garment, his face fixt vpon an Altar, with a Clarke standing behind him, murtering in a strange language, interlarded with fignes, lifting vp a water in an affected and ceremonial fuperstitious sort; causing it to be worshipped; dipping it in the wine, eating it alone, persuading the people, rhat by thus much as hath beene done, beeing at their request, and bought with somepiece of money, he hath facrificed Christ for them. What shewing foorth of the Lords death is there till he come? Nay is there not an abolishing of the perfection, value and efficacy of Christs death and sacrifice? Is their not sacrifedge in robbing the lay-people of the cup? Is not the Walle

full

ful of abhominable blasphemies and grosse impieties? Are not the deaths and sufferings of Saints and Martyrs rather reckoned up then the death of Christ represented? Is there not rather a breach of charity then any Symbole of loue, when the Priest cares all himfelfe, the common people being excluded from it? where is there any communion betweene the members, (or fignification of our engrating into Christ?) The scriptures neither authorifing, nor the Primitive and Apollolicall Church practifing, nor the Fathers in the first 600. yeares acknowledging any such Propitiatory facrifice, as the Church of Rome both offerethand adoreth; but in turbulent ages it grew from a Sacrament to a factifice; from a Sacrifice of prayle to a Propitiatory factifice by way of representation; from thence in times of ignorance, carelefnefic, and Politicall contentions to a realland proper Propitiatory

Sacrifice. And seeing God our heavenly Father hath spread a table for vs in this wildernesse, while others starue for foode, let every true Christian say with the Prodigall sonne, I will arise and goe to my Father; Let vs all remember that exuberant and superaboundant refre-Thing, which we shall receive from the table of God our Father, where Christ himselfe is the resection and fustenance of our loules, that our soules being nourished by faith in our Mediatour and facrifice, Christ the Lord, both foule and body may bee faued by him

in the day of indgement,
Oh that God would open the blind eyes of fuch as are enfnared with the affurements of the Romish Chutch, and deceived with the false complexion of that:

of her fornications; that so (if they belong vnto the clection of grace) they may escape out of Babylon, and be saued.

And for vs that have beene borne of the Chutch, and brought vp in her bosome, vnto whom God hath reuealed the purity of his word, and exhibited his holy Sacraments without maime or alteration; let vs neuer disclaime our Spirituall mother, making our selues bastards by becomming the children of a Scarlet coloured Whore; let vs neuer become Apostates from the truth, staining our soules, and wounding our consciences by Idolatry.

If we be Iewes, that is, the Israel of God; let not vs pollute our selues with Romish Samaritans; Let vs not communicate with them in their impious Mystery or Mysticall impiety, of their Massing Sacrifice; least wee runne vpon our owne ruine and destructi-

on.

But let vs abhorre it, as beeing Antichristian; let vs renounce it as most blasphemous against God,

and against his Christ.

Let neither prosperity, nor aduersitie, hope of profit, or seare of losse draw vs to pertake in that Idolatrous service, least while we seeke the world we loose our soules; and while wee seare the sace of man, we bereaue our selves of the sauour of God.

Let our aduersaries perseuere in their superstition, they are blind leaders of the blind; but let euery Christian sosbua, say couragiously, sand mine will feare, will serve, will worship the Lord of heaven and earth, and not make to my selfe *a breaden god, or adore

* As Averroes vpbraided the Christians.

the creature in stead of the Creator.

Let vs not for feare of the Popes Anathema's excommunicate our felues from the society of Gods Saints: but rather to say with vndaunted resolution in the words of Paul. We are ready not onely to be bound. but dye at Rome for the name of the Lord lefus. And albeit these are the dayes wherein the enemies of the Gospell thinke to preuaile, yet fortifie your selucs with courage in your profession, start not a side like a broken Bow; forfake not Christ to take part with his Aduersaries, but fland for your Saujour, as hee hath stood for you, fight for your Saujour as hee bath fought for you, dye for your Saujour, as he hath dyed for you, that you may receive the reward of im-mortality with the rest of the holy Saints and Martyrs in the kingdome of heaven for the infinite merit of our eternall Priest, and Al-sufficient Sacrifice Iesus Christ the righteous. To whom with the Father and the Holy Ghoft, three diffinet perfons, but one glorious and euerliuing God be ascribed Honour, Maiestie, Power and Dominion for euer.

Errata:

Amen.

the creature in flead of the Cicator.

Let've not for feare of the Popes Anathema's excommunicate our selves from the society of Gods Saints but racher to fay with vodaunted refolution in the words of Faul. We every not onely to be hound Lundreat Rome for the name of the Lord tefus, Audalbeir thefeare the dayes wherein the enemies of the Golpell thinke to prenaile, yet fortific your felues with courage in your profession, frare not a fide fixe a broken Bow ; lorfakenor Christ to take cont with his A lu viertes, but frand for your Saujour, as hee harls flood for you, fight for your Saujour as hee been fought for you, dye for your Santour, as he hark ay. ed for your that you may receive the reward of ins. mortality with the refl of the holy Saints and Martyrs in the kingdome of heauen for the infinite merit of our tremall rieft, and Al-fufficient Sacrined Tenn Chieft the righteous. To whom with the Exther and the Hely Choft, three d ftin & pertons, but one glorious and enerlining God.

be alcribed Honour, Maiettes Pour-

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for Page of the off.

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Faults escaped. -

PAg. 12.1.28, band, r. bands. p. 20.1.24. for place, r. places. p. 21.
1.22. for decred, r. decreed. p. 23.1.22. for neere, r. were, p. 24.
1.18. for inauimate, r. inanimate, p. 25.1.6. for Ilastica, r. Hilastica, which fault escaped in divers other places, p. 25.1.26. for his es, which fault escaped in divers other places, p. 25.1.26. for his exthis. p. 28.1.28. for phnsian, r. thusian, p. 28.1.32. for open, reade needed, p. 30.1.12. for finne, r. sinne, p. 42.1.3. for almes, reade all oxen, p. 30.1.12. for surrement, p. 85.1.18. for commendation, r. commemoration, p. 88.1.18. for and, r.a.p. 106.1. mendation, r. commemoration, p. 88.1.18. for and, r.a.p. 106.1. 29, for suffered, r. offered, p. 107.1.31. for bexenegae, r. exenente, p. 109. for bost, r. bosst, p. 110. for ben, r. en. ibid. 111. for Helius, r. Hebrew, ibid. 113. for particle, p. 111.1, 20. brewes, r. Hebrew, ibid. 113. for particle, p. 111.1, 20. brewes, r. Hebrew, ibid. 113. for men, r. man, p. 198.1.16. for their, read three, p. 206.1.29, for Tololatreia, r. Idololatreia.

FINIS.